

THE NEW-JERUSALEM MAGAZINE.

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DR. HOLCOMBE'S "CONDENSED THOUGHTS ABOUT
CHRISTIAN SCIENCE."—A CRITICISM.

THE all-embracing sweep of Swedenborg's revelation, clasping firmly its own, — the good and the true, — everywhere on the earth, has operated to bring about a claim of affiliation by systems or movements which have no special connection with it. By some of our people the affiliation is conceded, the systems being supposed the offspring of the New Age coming down within the walls of the New Jerusalem from heaven. If we repudiate them, we are supposed narrow-minded and unprogressive; whilst, if we claim kindred with them, we are called an intelligent, spiritual minded, and highly respectable people; and Swedenborg's "remarkable insight" receives great praise. Amongst such movements we find what is called "Christian Science," which has been championed by Dr. Holcombe, in the name of the New Church, upon the ground that Swedenborg's writings teach a similar system of idealism. Both, therefore, are held to have alike Divine Truth as their basis; and that such Divine Truth is capable of curing bodily ailments, if the mind recognize the truth of idealism, and exercise it to deny or think away the disease.

The effect of the mind upon the body has been often noted, and a sound and sensible article upon "Mental Healing" has already appeared in the August number of the NEW-JERUSA-

LEM MAGAZINE from the pen of the Rev. C. H. Mann. It may be that we are as yet unaware of the vast latent resources of the mind, when rightly directed, both upon ourselves and each other; we being all mentally as well as bodily connected. An ultimate plane of thought is, however, necessary to prevent dissipation of effort, and Christian scientists find this in the idea of the non-existence of matter, as external to mind, and also of physical and moral evil. The persistent bearing of mental force upon the assumed actual non-existence of disease, save as an appearance, is held to cause it to disappear altogether. "Faith," "prayer," etc., have been known to act similarly. Even fright, which naturally predisposes to sickness, has been known to shake off a disease from the bodily system by suddenness of shock. But as the end sought is bodily health, even as the end sought in all religions is the salvation of the soul, so the end may be attained by different means more or less effective; and the cures by "mental healing" no more demonstrate the truth of idealism, than the so-called miraculous cures at Lourdes and Knock prove the truth of the Roman Catholic religion, — the end sought working itself out by the means respectively taken.

Dr. Holcombe is a talented, facile, ingenuous, and well-meaning writer, but he cannot, or at least he does not, *think*, and he is totally unaware of his own limitations. He indeed says, —

"It is clear that the profoundest theological, metaphysical, and scientific questions are involved in this subject, which must not be flippantly discussed or studied in a shallow and cursory manner."

Still those questions which are rarely or obscurely given in the common consciousness, but which some in all ages have toiled and agonized over, only to pass away from the world they were trying to understand, outwearied and baffled, are not even hinted at. No light is attempted to be thrown upon the relation existing between an Infinite, sole, self-subsisting Being, and distinct finite individualities, from Him, but not a part of Him; or of that between the intelligence and the intelligible world by which we may transcend self so

as to see the universal in our own individual consciousness, — to find the not-self in the self out of which we cannot go; or, in other words, to find the interpretation of the facts given in experience, without attempting to transcend experience. Of course, the justification of our drawing attention to this is that no false impression ought to be permitted to remain upon the minds of any in the Church, or outside of it, by confounding “the spirit of truth which will lead to all truth” in Swedenborg’s writings with the shallowness or darkness of Holcombe. We will see what, in his “earnest and prolonged study of this subject,” in regard to these questions, Dr. Holcombe has arrived at.

His philosophy may be thus succinctly stated: There is only one Absolute Substance — the Divine Life. Men are Thoughts of God capable of willing, and the real universe is ideally created in man; of course appearing in sensation as if outside of him. When God’s human Thoughts think truly, and act rightly, it is God Himself who thinks and acts; but this is not to be taken in a sense which involves Pantheism. God is a spirit, and all that is created is spiritual also, but which appears to the natural senses as matter, — matter being otherwise non-existent. (Divine spirit and created spirit are not, as also with Berkeley, definitely discriminated.) When the human Thoughts of God will selfishly, they generate a realm of delusion which the senses falsely interpret as real, and which contains all evil and suffering. This realm, which has interwoven itself with the good and real realm of the Lord’s willing, is actually as non-existent as the veriest dream, and will ultimately vanish like one. From this metaphysical system we may “behold the secret of the Incarnation.” Our Lord, —

“Entered upon our false and terrible dream, experienced our evil conditions, suffered and was tempted as we are, ‘took our infirmities, and bare our sickness,’ and suffered the extreme penalty of our wrong interpretations of the problem of life.”

“The glorification of His humanity was His extrication from the bondage of the sense-life, and His lifting up from all material into purely spiritual conditions of thought.”

He is therefore well aware, now, of how things really are!

Dr. Holcombe gives a number of "affirmations," involved in the above, and then adds, —

"These are germs of truth capable of vast and illimitable growth in the mind. They are all found in the Word of God, truly explained and interpreted. They are partially found in the Oriental philosophies, in Plato, Swedenborg, Spinoza, Berkeley, Hegel, Emerson, and others."

That the Word of God, or Swedenborg, contains them all, we deny, and that, in the main, they condemn, we will prove. Plato held that matter, as substratum and form, is the first principle of created things; and he also held that evil would never cease to be, but that there would be always something antagonistic to good. (Theætetus.) Spinoza's system was pantheistic. Hegel maintained that God contained all evil within Himself. What these celebrated names and philosophies are dragged in for, save to give an apparent breadth, depth, and authority to what is affirmed, it is difficult to conceive.

The Doctor's tendency towards good calls often up from the stores of his memory a true affirmation, where logical consistency would carry him into deadly error. His faith in the celestial state of his mind appears to have something to do with his aphoristic style. He takes a glance at a subject, perceives as he thinks, and then he goes to the utterance of a "Yea, yea," and "Nay, nay," about it. But the greater includes the lesser; and although the perceptions of celestial men may not take on the logical form, it by no means follows that they lack coherence, or do not require continuity of reflection; in fact if it can be shown that the so-called perceptions deviate from the fundamental principles of revealed truth, the claim of their being the outcome of the celestial element becomes altogether invalid.

The Christian science cure "is based upon the idealistic interpretation of nature, and the omnipresence and immanence of the Divine life." As no one denies the latter, we may briefly consider the former. I may show at another

time from what is involved in Swedenborg's revelation, how a noumenal world whilst given phenomenally in sensation may be apprehended in a higher region of consciousness; but at present all that is necessary is to show that Swedenborg's writings verbally endorse realism, that is that they oppose the notion that the world of ideas is the sole world of realities.

The first "ground or basis" for the Doctor's statement concerning Christian science cure is thus given, —

"The fact that the soul creates, organizes, and holds in consistence every atom of its body, which is only a fleshly transcript or mirror of its own conditions."

This is only a half-truth, as the New-Church reader will at once perceive by turning to D. L. W., 176: —

"All things belonging to the bodies of angels and spirits, external things as well as internal, are held together in connection, the external things by an ærial atmosphere, and the internal things by ethereal atmospheres. Without the circumpressure and action of these atmospheres it is clear that the interior and exterior forms of the body would dissolve away."

Thus, the soul, without the coöperation of atmospheres, externally existing, would be utterly unable to prevent the dissipation of the substances composing the body.

We will now examine what he gives as the first and fifth errors to be repudiated, — the fifth being the last: —

"*First Error.* That outside of the Substance of Spirit, there is another substance or material called 'Matter,' having an independent existence and qualities of its own.

"On the contrary, there is only one Substance, and that is Spirit, with the qualities and attributes of God. Matter is an appearance, a picture-world, or shadow-world, non-existent, or at least entirely unthinkable, except as representative of spiritual phenomena. Things are thoughts, and the supposed objects of material sense are spiritual ideas externally manifested. At the last analysis of science matter escapes detection, recognition, or definition, or has vanished to a mathematical point. Faraday defined the physical universe to be a congeries of mathematical points."

"*Fifth Error.* That evil, sin, suffering, and sickness are real things, genuine entities and existences, involving the whole world in mental and physical conditions of disorder and wretchedness; and to be resisted and combated by all the means, internal and external, which we can command, and not to be destroyed, as Christ demonstrated, by the word of truth.

"A vast tissue of delusions and falsities founded upon wrong interpretation of phenomena. These are the 'works of the devil' which Christ destroyed."

The term "independent existence" as applied to matter is calculated to mislead, and betrays vagueness of thought. If it be taken to mean that matter is not dependent upon spirit for its existence, we acknowledge this to be an error; but if it be taken to mean, as through the whole pamphlet it is, that it is an error to suppose that matter has an actual distinct plane of its own existing outside of human consciousness, and imaged within it, we maintain it to be no error, but an actual fact. "Matter is an aggregation of substances." — T. C. R., 280.

"The image of creation is spiritual; but in order that it may appear and afford use in the natural world, and may stand fixed and be lasting, it must be materiated, that is, filled in with the matters of that world." — D. L. W., 315.

"A dead sun was created for this reason, that in the last things, in the ultimates, all things may be fixed, stated, and constant, and that on this ground existences may come forth which shall be perennial and ever-during. Thus, and in no other way, is creation founded. The terraqueous globe, in which, upon which, and about which, such things exist, is as a basis and firmament; for it is the last work, the *ultimum opus*, in which all things end, and upon which they rest." — D. L. W., 165.

Moreover if matter were only ideal "symbol or shadow," how could it be said that, —

"A wave of effluvia is continually flowing forth out of man; also out of every animal; and likewise out of tree, fruit, shrub, flower; and even out of metal and stone. The natural world derives this from the spiritual world, and the spiritual world from the Divine." — D. L. W., 293.

And if matter be, as asserted, "entirely unthinkable, except as representative of spiritual phenomena," how comes it also, that as Dr. Holcombe says, —

"Outside of mathematics and the physical sciences there is nothing certain or absolute."

Does certain and absolute truth only apply to a "shadow-world"? The evil things of nature come within the range of calculation, observation, and experiment; but we are told they do not exist. There is, therefore, that which is non-existent and yet which comes under the head of absolute truth!

In regard to mathematical science Swedenborg says, that "Geometry extends not beyond terrestrial and corporeal forms" (S. D., 769). And also that "spiritual things are not numbered and measured, but still they fall into numbers and measures as they descend out of the spiritual world or heaven where angels are into the natural world where men are" (A. E., 429). *The New Christianity*, a journal published for the laudable purpose of applying the New-Church doctrines to the mooted questions of every-day life, holds, however, that this is a mistake, because Swedenborg himself acknowledges that there are numbers in heaven, and that consequently angels must be capable of counting, and also of thinking geometrically, and of drawing therefrom surer conclusions than it is possible for them to draw from the truths concerning God and their duty towards Him, — mathematical truth being absolute truth, whilst religious is only relative or grounded in appearances (*see* n. 18, p. 281). But what Swedenborg means is, that spiritual numeration and mensuration are, whilst causative of, different from, natural numeration and mensuration, — the former are qualitative, the latter are quantitative; for "by number and measure in the spiritual sense is understood the quality of the thing treated of. Spiritual things are not numbered or measured, but still they fall into numbers and measures as they descend out of the spiritual world where angels are into the natural world where men are."—A. E., 429.

"The merely natural man thinks by means of ideas which he has procured from the objects of sight, in all of which there is figure derived from length, breadth, and height, and from form terminated by these, which is either angular or circular. . . . The case is different with a spiritual man, especially with an angel of heaven. His thought has nothing in common with figure and form deriving anything from length, breadth, and height of space, but it has all from the state of the thing from the state of life. . . . Thus he thinks from correspondence, which is the relation of spiritual and natural things with each other." — D. L. W., 71.

If therefore Dr. Holcombe desires us to understand that the exact sciences on earth are the only absolute truths known to the angels, as the *New Christianity* holds, he is manifestly in error; whilst, if he does not mean this, his utterance is too vague, and admits of too wide a latitude of interpretation for discussion.

"Things are thoughts," we are told. Is God then simply a Thought? and if not, is He No-Thing? Coming down to the conception of matter as being congeries of unextended points, which is attributed to Faraday, how could such congeries impress upon us the sensations of solidity and extension? This conception is stated apparently for the purpose of being endorsed, or at least favored by our author. But are we to understand that the mathematical points exist outside of us, or are they only ideal points existing in us? If they exist outside of us they also exist outside of God, and He is therefore not omnipresent; for according to Holcombe, God exists only in us. For what Swedenborg has to say concerning the origin of the world from "points" see T. C. R., 20.

But to show how unreliable Holcombe is, we will give Faraday's own words in stating his conception of the physical constitution of matter: —

"The safest course appears to be to assume as little as possible; and in that respect the atoms of Boscovich appear to me to have a great advantage over the usual notion. . . . Centres of force vary in their distance one from another, but that which is truly the matter of one atom touches the matter of its neighbors. The

powers around the centres give these centres the properties of atoms of matter. . . . In that view matter is not merely mutually penetrable, but each atom extends, so to say, throughout the whole of the solar system, yet always retaining its own centre of force."

Hence what Dr. Holcombe calls a "mathematical point" actually extends as far as its gravitative force!

In his description of the descent of spiritual force into natural, he is every whit as far from the truth. He thus describes it:—

"In the highest degree it is love and wisdom. In a lower degree it is affection and thought. Still lower it is heat and light. In its further descent it is transmuted into electricity and magnetism, and finally into chemical affinities and gravitation. In all, and through all, it is the All."

Now the force which is here made the final one is actually the first; its action being manifested by a purer and more universal ether than the others, — according to the "Spiritual Diary" of Swedenborg (see Diary, Part vii., Appendix, p. 100). All this shows that the New-Church philosophy is one of thorough realism, and that Dr. Holcombe has manifested total ignorance in regard to the course of creation.

Swedenborg in one of his "Memorable Relations" says:

"Good is from creation, but not evil. And yet evil, viewed in itself, is not nothing, although it is nothing of good. From creation there is given good, and also good in the greatest degree and in the least; and when this least becomes nothing, there rises up on the other side evil. . . . And because good and evil are opposites there is given an intermediate and an equilibrium there in which evil acts against good. . . . Every man is educated in this equilibrium."

Hence it will be seen that there is in New-Church nomenclature a false and unreal which is not nothing, — for man cannot be held equipoised between something and nothing. This is that which is interiorly real under an exterior perverted manifestation; as when Swedenborg saw a truth descend from heaven and upon reaching hell it became turned into a lie. There are also unrealities which have no such

bases, but are nothing but phantasies. In hell there are both such kinds of unrealities, neither "being actually what they appear to be." It is the same upon the earth.

Dr. Holcombe does not discriminate between the different kinds of unreality. He looks forward to the time when the gladiatorial combats of the Roman arena and the horrors of the Spanish Inquisition will be seen to have been mere illusions, by the light of heaven darting its rays upon human annals. He is, of course, not consistent enough to actually mean that the murdered gladiators or the tortured victims of the Inquisition did not really exist, but simply that their sufferings were imaginary, like those of men in a dream. Here is the way he reasons, — if it is permissible to so dignify his oracular expressions: —

"Nothing of what we call evil, sin, suffering, sorrow, and death, can possibly have any source or causation in the divine life or any of its attributes, and there is no other origin for any real thing.

"They have therefore no real independent existence.

"They are not *negations* of the divine life, for that life is everywhere present and admits no negation.

"They are not *perversions* of the divine life, for that life is infinitely perfect, and cannot be perverted.

"They are not living, real things at all, but false interpretations of the divine life, the creations of human fancy, the morbid products of the imagination — fantasies, shadows, dreams, nightmares, images, which seem to have life and power, but have none. They produce on us all kinds of sensations as if they were real, but the sensations have no more real foundation than the sensations we experience in dreams."

Upon his principles they are neither negations nor perversions of anything, but bad dreams from which we might awake by denying their reality; God being "ever in us and within all our fantastic dreams, . . . endeavoring to awaken us from our sleep."

It is true that the Divine Life itself cannot be perverted, but an animated organic form can, by abuse of freedom, pervert the animating activity of the inflowing life; and if this perversion is complete it necessarily becomes externally

the opposite of the reality which began to inflow. The external manifestation, by being the opposite of the internal reality, is therefore unreal, but by having a real basis it exists as a fact. The unreality of a complete illusion is its non-existence as a fact. A devil appears as a phantasmal monster to an angel, because he is not externally what he is in his inmost where the Lord dwells, and towards which the angels look. But the mere spectral appearance of a man which the Lord never created is unreal in a different, although indeed in the usual, sense, because it is simply a subjective illusion, for there is no image of God within it as in the former case. The former exists as a fact because he is the unreal phantom of a perversion of a real basis or soul, whilst the unreality of the latter is that of a negation of the real, and which has no soul at all. We may deny the existence of the latter, and in doing so we negate the negation, and consequently affirm its non-existence, when we will have the real truth. But we cannot by denial sweep the unreality of perversion out of existence, the wicked into nothingness, as sane thought may spectral illusions. To make the wicked real men again requires the opposite mode of action to perversion, that is, conversion. Were it possible to convert a devil he would no longer appear a phantom in hell but a real man in heaven. But no supposing him or the facts of hell not to exist will make them turn to nothingness. Thus two lies may exist side by side in hell, one a negation of the real, and the other a perversion of the real; and the former alone would be capable of being denied out of existence; the latter could alone vanish as a lie, through becoming a truth by lifting it up again to heaven from whence it came. And it is to me perfectly inexplicable how Dr. Holcombe could ever bring himself to believe that the unreality of actual evils and deadly reptiles in nature is, at bottom, identical with the unreality of imaginary ones, such as appear during a fever or in delirium tremens. Let him try "by the word of absolute divine truth" to cause an actual rattlesnake, or even a mosquito, to disappear. The reason that the Writings allude to such things as unreal is because the end of creation has not been

effectuated in them. "By creation is signified that which is Divine, from inmosts to outermosts, or from primes to ultimates." — A. C., 10634

The key to his blunders in this matter may be found in Swedenborg's revelation. Dr. Holcombe packs God, the heavens, and the natural universe inside of man, and denies that aught of either exists at the same time outside of him. He says:—

"I affirm and believe that heaven is within us, that God, who is the life of heaven, is within us, and that neither are ever in any manner outside of us."

So then, according to this, the incarnation and glorification was only in man, and in no sense outside of him. But so important is the truth involved in this matter, and so dangerous the error, that Divine Providence has not merely left them to be distinguished through the exercise of the reasoning faculties, but for those who cannot see the truth as truth verbal authority has been given in order that it may be accepted as faith.

"God is both within and without an angel. . . . He is everywhere, both within man and without him, for He is in all space apart from space. . . . If He were in a man, He would not only be divisible, but also enclosed in space; nay, and a man might then think that he is God. This heresy is so abominable that in the spiritual world it stinks like a rotten carcass." — D. L. W., 130.

Dr. Holcombe ought, therefore, as an honest man, to inform his readers that upon this fundamental point, with all that it involves, he is in direct opposition to the angelic philosophy of Swedenborg, which asserts his views to be condemned in heaven, and that his pamphlet is therefore no collateral work of the New Church, although mistakenly advertised and sold as such. Moreover, Swedenborg says that of the whole natural universe man was the last created:—

"Man was created last, and what is created last is the basis of all the things which go before. Creation commenced from the highest or inmost things, because from the Divine, and proceeded

to ultimates or outermosts, and then first subsisted: the ultimate of creation is the natural world, and therein the terraqueous globe with all things on it. When these had been finished, man was created."—L. J., 9.

This being the case, how in the name of common sense could the prior-created world get inside of men, and remain there only an idea—along with God never "in any manner outside of" them? Swedenborg also informs us that there is a natural containant of man's spirit in the life to come woven from "the purest elements of nature." Is this *limbus* also only an idea existing within man?

A little reflection, indeed, will make it evident that the harboring or confirmation of the idea of God being alone within man will tend to cause the wall of discreteness between both to vanish from human perception. For to suppose God to exist alone within man may easily lead to the idea that either man's consciousness is God coming to consciousness in man, which is implied in a number of metaphysical systems; or else that the individual consciousness is illusory, and that our thinking is nothing else than God thinking in us. Thus as God is the only substance and Life, and as man is known also to exist, the inference is readily drawn that he must be a manifestation of Him who alone Is. But if we acknowledge that God is both within man and outside of Him, man is at once seen to exist from God as a discrete fact, and within a possible real world.

Of course the Doctor is not consistent, there is too much good in him for that, and when inconsistency arising from loose and inexact thinking is with a man principled in good, it prevents the mind from accepting absurdities which are logically involved. Nevertheless, we see that the trend of his thought is toward the utter death of perception, for this is what is spiritually meant by the stench of a carcass. What, therefore, New-Churchmen have a right to demand of him is that he withdraw Swedenborg's name as an authority for his statements. And moreover, upon the ground of natural reason, we are justified in asking him: Has what we call discreteness between God's Being and man's individuality a *real*

basis independently of the idea concerning it? If not, wherein are we different from God save in an idea which is only an appearance, for "that which is continuous from God, is God"? — D. L. W., 55. And if there be a real basis, what according to "the idealistic interpretation of the universe" is that created reality which exists independently of its idea, and which produces the breach in the continuity between God and man?

For Dr. Holcombe's metaphysics we are then devoid of respect, but not thereby for himself; for in all that he does he apparently means well. Nor does his erroneous idealism at all affect injuriously his non-metaphysical works, which not unlikely have been and will continue to be of a refining and consoling influence to many. He has simply in this case followed an *ignis fatuus*, which seemed to him an angel flying along a path that would lead to the extinction of evil, sorrow, and pain; but which has lured him into an unfamiliar region dedicated to steady, passionless, concentrated thought, where, along with others, he has lost his way — all blind leaders of the blind. He says that some people have been cured of sicknesses by merely reading the writings of Christian Scientists; and one lady states in a New-Church periodical that she was cured of throat and lung disease whilst reading the little book we have been criticising; the healing being in the "leaves" or "(the truths of the Lord)." Now we have no quarrel with alleged facts regarding the influence of mind upon mind, or of mind upon body, but only with the false principles upon which they are assumed to be based, and which no more are proved by the facts to be true than the foretelling of eclipses centuries ago proved the truth of the Ptolemaic system of astronomy; and we are unwilling to see the simple-minded in the Church misled, or the intelligent outside of it to be given such a false impression of the heavenly doctrines that they can hardly otherwise than look upon them as shallow, dogmatic, and devoid of common sense.

Dr. Holcombe may, however, even yet turn to a good use what he has written upon the subject of our criticism by loyally accepting the fundamental truths revealed by means

of Swedenborg, for we all agree that there are such unrealities as he writes of, but only that they are not all. It may be that both the material and the mental methods of healing have their respective uses, and may require to be married together in order to be propagative of good health to the world. Mind, we know, cannot act upon that which is objective in the natural world as it can in the spiritual world. On the other hand, too much confidence may be placed in the bottles of the drug-shop as being the containants of health. Hence it may be that a true Christian method of healing might be based upon, and developed from, the revelations of Swedenborg; and which would include all the effective means that have ever been used. Diseases arising from the infernal spheres of mere delusion might be classified, and healed by the forces of simple *denial*. Diseases arising from the spheres of perverted actualities might be classified, and cured by the reversal of the diseased conditions, and both mental force and chemical action might concur in the work.

"Evils of the life's love are healed by spiritual means, as diseases are by natural means."—D. P., 281. But natural forces are all derived from the spiritual. Whence then is their difference beyond acting upon a lower distinct plane? It lies in this: that the spiritual forces descend in *activity* through successive planes of reaction until, at the lowest point, they beat against the ground of inert matter; and the natural forces are the same spiritual forces *reacting* upon the lowest plane; the waves of reaction ascending up in uses effectuated to the Fountain of all activity. This is the reason that natural forces are *dead* forces; they *react* from without or beneath, and do not, like the spiritual, *act* from within or above. The performance of miracles resulted from an opening made in the wall of discreteness between the natural plane and those above it, so that the laws of spiritual activity became directly effectuated in matter. But no such gaps, Swedenborg said, will ever be made again, "because they compel only an external belief, but do not convince the internal. . . . Yet one token may still be given." (Letter to Dr. Oetinger.) Suppose now a substitute for miraculous healing should gradually

develop in a scientific coöperation of mental or spiritual and natural forces — action and reaction working in all fulness together towards the attainment of health ; the minds of both physician and patient operating together in resisting the evil influx corresponding to the disease, and the material substance acting chemically upon the diseased bodily organism at the same time. At all events, if either force can act beneficially when alone, they can lose nothing of potency by acting harmoniously together. Nor if effective, would it affect the spiritual freedom of the veriest materialist, for the result could easily be referred to a mysterious cerebral force morally and physically directed, operating in combination with chemical action. To both physician and patient the moral effort would be spiritually beneficial to an extent impossible in the exercise of a mere force of denial. Physical evil came with moral evil into the world, and there is no reason to suppose otherwise than that they will go out of it together. We might thus have a universal method of healing — of mind and of body — which would be inclusive of all subordinate methods.

Not otherwise may the age of miraculous healing, looked forward to as the fulfilment of the Lord's prophecy concerning doing greater works than He Himself did, come into the world. For only thus could it come without a miraculous aspect which would override the freedom of man, such as would be the case if the present systems of mental healing were to turn out universally as their enthusiastic votaries suppose. The age of miracles, in that sense, has gone and forever, as Swedenborg has said. The discovery and harnessing of the forces of nature during the present century, and the "miraculous" feats of science performed have outdone the wildest dreams of the imagination ; but they have not affected one whit human freedom in regard to belief in the supernatural. Let then the good Doctor leave the hells to attend to themselves, or rather the Lord to take care of them ; and settle himself steadfastly and carefully to the work of laying a foundation for the true Christian scientific method of healing, and the various systems will contribute according to the powers and the uses lying latent within them. And even the

main body of "Christian Scientists," who, it seems, are not unfavorably disposed toward the New Church, may learn from him wherein their own system is lacking; and the good use intended to have been performed by him may not altogether fail of its purpose, as it certainly will do if it finds no surer foundation than the shifting clouds of an inconsistent idealism.

Philadelphia, Pa.

WM. DENOVA.

LOSS AND GAIN.

I SORROWED that the golden day was dead,
Its light no more the country side adorning;
But whilst I grieved, behold!—the east grew red
With morning.

I sighed that merry spring was forced to go,
And doff the wreaths that did so well become her;
But whilst I murmured at her absence, lo!—
'Twas summer.

Half broken-hearted I bewailed the end
Of friendships than which none had once seemed nearer;
But whilst I wept I found a newer friend,
And dearer.

And thus I learned old pleasures are estranged
Only that something better may be given;
Until at last we find this earth exchanged
For heaven.

—*Good Words.*

THE PSALMS OF ASAPH.

THE whole book of Psalms is often referred to David as its author, by the use of the title "Psalms of David." This form of title may have been due to the fact that other books of Scripture were designated in a similar way, so that we have the "Prophecy of Isaiah," "Gospel of Matthew," "Acts of the Apostles," and so on. Our Lord, in making a quotation from the Psalms said, "And David himself saith in his book of Psalms."—LUKE xx. 42. When referring to this book it is common for Swedenborg to use the title "Psalms of David," as in A. C., 1648 and 10325. In A. R., 279 he speaks of the "Psalms of David" as songs like that in REV. v. 9, and cites the titles of thirty-one Psalms, some of which are attributed to other writers. In D. L., 37 he says that it has been granted him to go through "all the prophets and the psalms of David, and to examine every verse, and to see what is therein treated of." In A. C., 8337 he speaks of the inscriptions upon "many psalms of David," which indicate how they were to be sung, and the inscriptions which are cited are found upon some psalms attributed by their titles to others than David.

This use of David's name does not seem to require us to think of him as the author of all. It is certain that the last chapter of Deuteronomy was written after the death of Moses, but this does not interfere with the title "Books of Moses" as applied to the Pentateuch. So again we know that the first chapters of Genesis were taken from older documents, but this does not prevent our generally attributing the whole to him. Indeed we are accustomed to the Lord's use of the name of Moses to designate the whole law.

It is true as to the Psalms that, when we meet with the inscription, "A Psalm of Asaph," the margin has the alternative meaning of "A Psalm for Asaph," but the revisers have omitted this old marginal reading for the reason that, while the Hebrew particle may mean "for" as well as "of," yet

there is reason to believe that Asaph was the actual author of the psalms attributed to him.

To admit this does not amount to accepting the somewhat rash guesses of German writers as to the very late origin of some of the psalms, because they have no good reason for their views. It is simply saying that David was not the author of all, and we shall see that there was a reason why some should be composed by others.

There are one hundred and fifty psalms, of which forty-nine have no heading attributing them to a specified author. Of the remaining one hundred and one the titles attribute seventy-three to David, two to Solomon, twelve to Asaph, twelve to the sons of Korah, one to Ethan, and one to Moses. Those assigned to Asaph are the fiftieth and eleven following the seventy-second.

This Asaph who appears as the author, under Divine inspiration, of twelve psalms, was a Levite, and was appointed by David as leader of the temple choirs. His genealogy is given in 1 CHRON. vi. 39, from which it appears that he was in the fourteenth generation from Levi. 1 CHRON. xv. 16 says that "David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries, and harps and cymbals sounding, by lifting up the voice with joy. So the singers Heman, Asaph, and Ethan were appointed to sound with cymbals of brass." A later mention gives Asaph the precedence of this trio, for we read in 2 CHRON. xxix. 30, that "Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David and of Asaph the seer." The title of seer applied here to Asaph means that he had prophetic visions. Nehemiah, in telling of the dedication of the rebuilt wall of Jerusalem, speaks of the singers who sang songs as "in the days of David and of Asaph of old."—NEHEM. xii. 46. Ezra mentions (ii. 41) that one hundred and twenty-eight singers of the sons of Asaph went back from the captivity. This expression "sons of Asaph" was applied to his descendants who seemed to continue to be the principal singers.

When we look at the psalms attributed to Asaph we see

that they do not indicate personal experiences so plainly as those of David, and this has led a writer to speak of their "exceeding solemnity, and lofty judicial tone, with awful warnings." The name Jehovah is seldom used. The direct address to the Lord, which gives the form of prayer to David's psalms, is not so often found in Asaph's. For example, the fiftieth psalm, which is Asaph's, begins, "The mighty God, even Jehovah, hath spoken, and called the earth from the rising of the sun unto the going down thereof." Contrast with this the beginning of the fifty-first, which is David's: "Have mercy upon me, O God, according to thy loving kindness."

It would seem that it was fitting that other authors than David should be represented in the psalms because there were events subsequent to David's death which were suitable for the occasions of psalms. Asaph is believed to have lived through the reign of Solomon and to have died in that of Rehoboam. The seventy-third psalm seems to have been written in the time when, near the end of Solomon's reign or perhaps in Rehoboam's, evil was increasing, so that the writer could say, "I was envious at the foolish when I saw the prosperity of the wicked." The invasion of the Egyptian king Shishak, which took place in the reign of Rehoboam and which is recorded on the temple walls at Karnak, is believed to be mentioned in the seventy-fourth psalm, for he invaded the temple and took away its treasures, and we read here of "all that the enemy hath done wickedly in the sanctuary, they break down the carved work with axes and hammers." No such event was known to David, who died before the temple was built.

The seventy-fifth gives no marked indication of the occasion of its composition. The seventy-sixth is commonly believed to refer to the destruction of Sennacherib's army in the reign of Hezekiah, but it may perhaps be founded upon such an event in David's reign as the defeat of the Syrians narrated in 2 SAM. x. The seventy-seventh and seventy-eighth look back to the deliverance from Egypt; the seventy-ninth seems to relate to Shishak's invasion when it says, "O

God, the heathen are come into thine inheritance, thy holy temple have they defiled." The eightieth, when it speaks of the wine brought out of Egypt and prays for succor, again suggests Israel's decline. The eighty-first and two next following likewise speak of dangers threatening.

It would seem then that all the psalms of Asaph grew out of a time of decadence, when old enemies were threatening Israel, and when Israel itself was falling into idolatry and feebleness. Such psalms would not have been suggested in the prosperous days of David and Solomon, but in the days of the latter part of Solomon's reign and of that of Rehoboam.

The explanation of the spiritual meaning of Asaph's psalms given by Swedenborg indicates that they treat of times of increasing evil and impending judgment. In the "Internal Sense of the Prophets and Psalms," the student will find that this is clearly set forth. The following paper brings out the meaning of the last of Asaph's Psalms, the eighty-third.

Bridgewater, Mass.

THEODORE F. WRIGHT.

THE "HOUSE BEAUTIFUL."

SERENE, through sunlit heavens, to rhythmic cadence swinging,

The earth, a wingéd thought of God, fulfils the will above :

As one from angel-hosts moves on in holy living,

To music of his joyful heart within the Father's love.

The mists like incense rise, and white-robed choirs are kneeling,

Where, on the shore, their chants of prayer float over land and sea.

From myriad wreathéd pipes of forest organ, breathing,

Low anthems throb, O ! tender heart, with love and praise to Thee.

His footprints, as of old, lie bright upon the mountains :

The priesthood of the earth, their peace, with blessing fills the air.

Their morning skies flame forth, aglow with joyful tidings ;

A house of God, all nature's heart responds to Him in prayer.

Portland, Oregon.

ELVIRA HUTCHINGS.

STUDY OF PSALM LXXXIII.

SWEDENBORG'S explanation in "Prophets and Psalms" is as follows:—

"Concerning the Lord's combats with the hells which desire to destroy all things of the Church."—Ver. 1-5.

"The hells in insurrection against the Lord are enumerated." Ver. 6-9.

"That they will be cast down and subdued."—Ver. 9-11.

"From the places where they have made, as it were, heavens to themselves."—Ver. 12.

"A prayer to the Lord to overthrow them."—Ver. 13-17.

"In order that it may be known that power belongeth to the Lord alone."—Ver. 18.

There is in the Psalm particular reference to the evil who had formed heavens to themselves. The fact of casting down those who had formed to themselves seeming heavens shows that the Psalm relates particularly to the judgment the Lord performed in the spiritual world when He was in this world and doing His work here. That he did perform such a judgment is distinctly declared in the Writings, and confirmed in them by reference to passages of Scripture. Swedenborg says:—

"But it ought to be known that the last judgment was effected upon those who had lived from the Lord's time to this day, but not upon those who had lived before; for a last judgment had twice before existed on this earth. Of these two judgments, the one is described by the flood, the other was effected by the Lord Himself when He was in the world, which, moreover, is understood by the Lord's words, 'Now is the judgment of this world, now is the prince of this world cast out' (JOHN xii. 21); and by His words, 'These things have I spoken unto you that in Me ye may have peace. Be of good cheer; I have overcome the world.' (JOHN xvi. 33.)"—L. J., 46.

In order that this work of the Lord, of executing a judgment in the spiritual world while He was here, may come dis-

tinctly into view, it may be well to refer briefly to what we are taught in regard to those places where persons inwardly evil had made heavens for themselves. In regard to the seeming heavens which existed before the Lord's coming in the flesh, and upon which he executed a judgment while here, we can learn from the description of those upon whom He executed judgment at His second coming. In regard to this we read :—

“From the time of the Lord's being in the world, when He executed the last judgment in person, it was permitted that they who were in civil and moral good, though in no spiritual good, whence in externals they appeared like Christians, but in internals were devils, should continue longer than the rest in the world of spirits, which is in the midst between heaven and hell ; and, at length, they were allowed to make for themselves there fixed habitations, and also, by the abuse of correspondences and by phantasies, to form to themselves, as it were, heavens, which also they did form in great abundance. But when these were multiplied to such a degree as to intercept the spiritual light and spiritual heat in their descent from the superior heavens to men on earth, then the Lord executed the last judgment and dispersed those imaginary heavens ; which was effected in such a manner that the externals, by means of which they resembled Christians, were removed, and the internals, in which they were devils, were laid open, when they appeared each as they were in themselves ; and they who proved to be devils were cast into hell, every one according to the evils of his life.” — A. R., 865.

This will aid us in understanding the casting down treated of in the Psalm, which took place when the Lord, during His abode in the world, executed a judgment in the spiritual world.

We can see what it was that executed the judgment in the spurious heavens in the Lord's teaching recorded in the Gospel. Swedenborg says the leaders in these heavens are—

“such as the Lord means by ‘false prophets who come in sheep's clothing but inwardly are ravening wolves’ (MATT. vii. 15). By prophets, in the internal sense of the Word, are understood those who teach truth and lead to good by means of it. They [the

leaders] are also like the Scribes and Pharisees, who are described by the Lord in these words: 'They sit in Moses' seat; all things therefore they bid you observe, observe and do; but do not according to their works; for they say and do not; all their works they do to be seen of men; they shut up the kingdom of heaven against men, and go not in themselves; they eat widows' houses, for a pretence pouring forth long prayers. Woe unto you, hypocrites; ye make clean the outside of the cup and platter, but within they are full of rapine and iniquity; clean first the inside of the cup and the platter, that the outside may be clean also; ye are like whited sepulchres, which appear outwardly beautiful but are within full of the bones of the dead: thus ye outwardly appear just before men, but within ye are full of hypocrisy and iniquity.' (MATT. xxiii. 1-34.)" — L. J., 59.

These teachings of the Lord, vastly more effective in the spiritual than in the natural world, came with so much power to those who sat in Moses' seat in the spurious heavens that they executed a judgment upon them, brought out the inward state of evil, and emancipated the well disposed whom they were misleading, and gave them the saving instruction given in connection to the disciples, such as this: —

"Be ye not called Rabbi; for one is your Master, even Christ, and all ye are brethren. And call no man your father upon earth; for one is your Father which is in heaven. Neither be ye called master; for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself, shall be abased; and he that shall humble himself shall be exalted." — MATT. xxiii. 8-12.

In the Psalm is brought to view the process by which the Lord was prepared to do this wonderful work, — to speak with resistless power the words of the Gospel that have been quoted, and to execute the judgment. In the first verse is expressed an intense sense of need of Divine might to meet the unhappy condition contemplated. The Lord from His love sees and deprecates the disorderly condition of things, — so opposite to true order and so obstructive of human well being. He sees that unless the state of things existing is

successfully met and changed, all things of the Church will be destroyed ; and in deepest prayer He says :—

“ Keep not Thou silence, O God ; hold not Thy peace and be not still, O God. For lo, Thine enemies make a tumult, and they that hate Thee have lifted up the head. They have taken crafty counsel against Thy people and consulted against Thy hidden ones. They have said, Come, and let us cut them off from being a nation that the name of Israel may be no more in remembrance. For they have consulted together with one consent ; they are confederate against Thee : the tabernacles of Edom and the Ishmaelites ; of Moab and the Hagarenes ; Gebal and Ammon and Amalek ; the Philistines and the inhabitants of Tyre ; Assur also is joined with them ; they have holpen the children of Lot. Do unto them as unto the Midianites ; as to Sisera, as unto Jabin at the brook of Kison ; which perished at Endor. Make their nobles like Oreb and like Zeeb ; yea, all their princes as Zebah and as Zalmunna, who said : Let us take to ourselves the houses of God in possession. O my God, make them like a wheel ; as the stubble before the wind. As the fire burneth a wood, and as a flame setteth the mountains on fire, so persecute them with Thy tempest, and make them afraid with Thy storm. Fill their faces with shame that they may seek Thy name, O Jehovah. Let them be confounded and troubled forever ; yea, let them be put to shame and perish. That men may know that Thou, Whose name alone is Jehovah, art the Most High over all the earth.”

Such was the prayer of the Lord, uttered only from Divine love of saving men, when through His conflicts with the hells, His victories over them, and His work in the Humanity, the time of the judgment of the spurious heavens had come.

Among the acts of the Lord recorded in the Gospels is His going up into a mountain to pray. In one instance it is added that He continued all night in prayer to God. This is said of Him just before the call of the disciples, which was, of course, a most important event. And we may well suppose that it was on one of the occasions of His praying in the mountain, when He was contemplating the last judgment, the work brought to view in this Psalm, that the prayer it contains was in substance the one offered.

And it was doubtless in connection with such events as are brought to view in this Psalm, that the Lord in the world said: "I beheld Satan as lightning fall from heaven" (LUKE x. 18); and that he gave expression to those words already quoted: "Now is the judgment of this world; now is the prince of this world cast out." And: "These things have I spoken unto you that in Me ye might have peace; be of good cheer, I have overcome the world."

In regard to those meant by the confederates against the Lord's Church, Swedenborg gives this general explanation:—

"To consult over the hidden ones to cut them off from being a nation that the name of Israel may not be mentioned any more, is altogether to spit out and reject things interior; the tents of Edom and the Ishmaelites, Moab and the Hagarenes, Gebal and Ammon, are those who are principled in the externals of worship and doctrine; Philisthea and Tyre are the things that they speak concerning things internal, but they are not principled therein; Ashur who is an arm to the sons of Lot, is reasoning whereby they contend for things external, and against things internal."—A. C., 2468.

In illustration of the passage: "So persecute them with Thy tempest, and make them afraid with Thy storm," Swedenborg in A. E., 419, has the following:—

"When therefore the Divine is sent forth powerfully from the Lord as a sun, and floweth into these dense and opaque clouds, there ariseth a storm which is perceived by the spirits there in like manner as storms are perceived by men on the earth; it has been given me sometimes to perceive these storms and also the east wind by which the evil were dissipated and cast into the hells, when the last judgment was performed."

Abington, Mass.

JOSEPH PETTEE.

OH let us trust with holy men of old,
 Not all the story here begun is told;
 So the tired spirit, waiting to be freed,
 On life's last leaf with tranquil eye shall read
 By the pale glimmer of the torch reversed,
 Not *Finis*, but *The End of Volume First*.

— O. W. Holmes.

THE DEBATE ON THE GENERAL PASTORATE.

Editor of the New-Jerusalem Magazine : —

IT were to be wished that the Convention's recent disposal of the question regarding the General Pastorate might be regarded as a final approval of the present rules, rather than as a recommittal for further discussion. This not because it is to be thought or desired that the Convention will ever be satisfied so long as a single Association feels unhappy or in any way aggrieved in its relations to the larger body, but because there is ground to hope that when all parties have calmly reflected on what was brought to light in the discussion it will appear that, as matter of fact, no liberties desired by any association are really restricted by the present rules, while they do provide, as none others would, as well for an organic unity of our external church body.

The discussion of the Constitution in the recent Convention brought out distinctly these two important principles : the liberty of the Associations as consistent with a general authority and uniformity of the rules of convention, and thus of its ordinations into the ministry ; and, secondly, that of subordination, or of grades in the ministry itself.

In regard to the first, it became clear that the General Pastor holds two relations which are quite distinct : one, namely, to his Association ; the other to the Church at large. It was held that the familiar relation he holds to the Association should not be allowed to interfere with or mar his relation to the Church at large ; as his ordinations are to have a general validity, they should not be conferred with only a local and restricted authority, but should emanate from the general church body itself.

There must have been a very general feeling of regret that on objections founded in sentiment rather than in fact, the application for the investiture with the General Pastorate of the esteemed candidate of the New-York Association was not presented, and thus that that large district of the Church

which would seem so especially to demand the useful administration of a real General Pastorate should still be left without the enjoyment of this very tangible and urgent use. Surely, if the brethren of New York do not wish to regard their General Pastor as a bishop, there is nothing in the rules of the convention that would compel them to do so. The power conferred by the Convention on a General Pastor does not affect so much his position in the Association itself as it does his position and his acts in relation to the Church at large. The Association may, if they choose, regard him as a pastor on a plane with the others; but when he ordains, at their approval, a man into the ministry, he effects, by his ordination, the recognition and approval of the candidate, not by the Association alone, but by the General Convention, or by the whole Church of which he is an officer.

Besides this important distinction between the General Pastor's powers within, and those beyond, the several associations, another important principle brought out in the discussion was that of subordination in the ministry. It is gratifying to see that this doctrine, so distinctly declared in the writings of the Church (H. D. 313), was frankly admitted by even the contesting Associations. The fact that the several uses are what are subordinated does not militate against the principle of vesting these uses in successive orders or grades of ministers, but strongly favors such an arrangement. The same principle is seen at work in all well-administered secular corporations with extensive and complicated duties. Presidents and Directors and General Managers have beneath them officials with less general duties and powers, and there are others who have still more particular duties.

If we treat the matter of the subordination of the ministry in the light of the subordination of uses, we shall arrive at the truest, most satisfactory and efficient establishment of graded ministry; for this will not have anything to do with personal control, but with the due classification and efficient performance of all the particular and general uses of the Church. The candidate and the teaching minister will be subordinate to the pastor, just in the sense and degree that his use is sub-

ordinate and subservient to the pastor's use ; and the pastor will be a subordinate to the General Pastor, just in the degree and manner that the uses of the society are subordinate and subservient to the uses of the General Society or the Association. And the subordination of the uses of the Association to the uses of the still larger general body, the General Convention, is fitly represented by the dependence of the Association on the General Convention for the ordinary powers of their Presiding Ministers.

The general moderation of the language of the speakers on all sides in the discussion, and the manifest desire to remain strictly loyal at once to the authority of the writings and to the General Convention, was most gratifying, and warrants us in building high hopes on the councils of such a body in the future. But there was one expression, used by a prominent speaker in the debate, which I find it hard to reconcile with at least my own regard for the authoritative teaching of the Writings. It was said in substance, "that there was not a word in all the writings that pointed to a graded ministry as the true order for the New Church." It is hard to suppose that the speaker had no knowledge of that remarkable passage in the " True Christian Religion " (n. 188) which, in unmistakable and beautiful language, describes a Council of the Clergy which was convened by the Lord !

Of this council it is said that they met in a magnificent palace with a temple in its inmost part, and in the midst of the temple was a table of gold on which lay the Word, and two angels beside it.

"About the table were three rows of seats. The seats of the first row were covered with silk drapery of a purple color, the seats of the second row with silk drapery of a blue color, and the seats of the third row with white drapery. . . . Suddenly there appeared a number of clergy sitting on their seats, all clothed in the garments of their priestly office. On the one side was a wardrobe, where an angel, who had the care of it, attended, and within lay rich vestments in most beautiful order."

It was said that the subject of their deliberations was the Lord the Saviour and the Holy Spirit. The speeches deliv-

ered from the occupants of the several rows of seats are then given, and the solemn conclusion arrived at, namely, that "in Jesus Christ dwelleth all the fulness of the Godhead bodily. Thus there is one God in the Church." And we read that, —

"When these conclusions were determined in that magnificent council, they rose to depart; and the angel, the keeper of the wardrobe, presented to each of those on the seats shining garments, interwoven here and there with threads of gold, and said, 'Accept these wedding garments.' They were then conducted in a glorious manner to the new Christian heaven, with which the church of the Lord on earth, which is the New Jerusalem, is to be in conjunction."

To the speaker alluded to these may seem idle words meaning nothing, but I cannot believe it, and prefer to think that they had for the moment escaped his memory; for certainly, as to the matter in question, the orders in the ministry, they either mean nothing or they mean everything. And to say that nothing in the Writings points to graded ministry for the New Church, is to plainly ignore this whole remarkable passage. For is this anything less than a true picture of the Divine ideal of the New-Church ministry? For was it not convened by the Lord? Was not the subject of their deliberations assigned them from heaven, — the highest that the ministry can consider? Was not their arrangement in three grades of seats, with their distinctive appropriate colors, an arrangement growing out of the true signification of their respective uses or functions in the ministry? Were not these purple, blue, and white draperies representative of the celestial, the spiritual, and the material character of the uses belonging to these several orders of the clergy? Were not these uses embodied or vested in different orders of ministers and not all in a single order? Was not this order a heavenly order, seeing that an angel had the charge of the wardrobe containing the priestly garments with which the clergy were clothed? And was not this order one which should peculiarly inspire and tend to form and regulate and beautify the New Church, since the occupants of these seats, in their threefold order, were clothed in shining garments by

the angel, the keeper of the wardrobe, and led up into the new heaven, with which the New Church on earth is in conjunction?

Without putting any strained interpretation on these words, or drawing any fantastic conclusions whatever, to say that there is nothing here that serves as a model for the New Church in the order of her ministry, seems to me plainly to set aside this memorable relation as of no practical meaning or purpose to the Church. For if any portion of it comes with a Divine lesson to the Church, this minute and careful description of the order and subordination of the clergy has as deep and important a meaning as the rest, and we are by no means warranted in closing our eyes to it.

Will not the best solution of this question of grades in the ministry of the General Pastorate be found, therefore, in an actual effort to put these uses in effect, rather than in mere discussion of them in the abstract. Like other things of any vitality, they will be best known by their fruits.

St. Beatenberg, Switzerland,
Aug. 28, '88.

FRANK SEWALL.

THOU ART GOOD UNTO ME.

THOU art good unto me, O my God !

Very good unto me.

Even when falleth Thy rod,

Thou art good unto me, O my God :

Every breath of my life I would laud

The beauty and goodness in Thee :

Thou art good unto me, O my God !

Very good unto me.

Sewickley, Penn.

J. M. SCOTT.

NUNC LICET.

IN this paper we would speak of the privilege that is now granted to the New-Churchman, beyond that which had ever been granted to any of the past ages since the time of the Ancient Church. But before entering fully upon the subject, let us give another quotation from the Writings confirmatory of our position in our first paper upon the subject of "A Living Faith."

The object of that paper was to confirm the position that a living faith has a being in the man before the rational mind sees it, and its powers are called upon to confirm its truth; and that to try to get at the mysteries of faith by the philosophical, scientific, and sensual degrees of the mind is, according to the Writings, spiritual drunkenness.

In this paper we will take up the subject as indicated in the above heading, after having given our "confirmatory" quotation, and see if the one under the heading of this paper confirms the others, or actually, so to speak, supersedes the others.

"To explore the mysteries of faith by scientifics is as impossible as for a camel to pass through the eye of a needle, or for a rib to regulate the movements of the purest fibres of the chest or the heart, so gross, yea, much more so, are the sensual and scientific (principles) when compared with such as are spiritual and celestial. He who seeks only to investigate the secrets of nature, which are innumerable, with difficulty discovers a single one, and, as experience proves, in the course of his investigation is liable to fall into many errors. How much more likely is this to be the case whilst investigating the hidden truths of spiritual and celestial life, where myriads of mysteries exist for one that is to be found in nature. For the sake of illustrating this point let us take the following instance: man of himself cannot act otherwise than wickedly, and avert himself from the Lord, yet it is not the man who acts thus, but as he is incited by evil spirits who are attendant upon him; nor do the evil spirits so act except from the evil itself which they have appropriated; nevertheless man does evil and turns himself

away from the Lord, and is in fault ; and he lives only from the Lord. So, on the other hand, man cannot, of himself, possibly do good and turn toward the Lord, but by the ministry of angels ; neither can the angels, except from the Lord alone ; and yet man, as of himself, may do good and turn to the Lord. Neither the senses, nor science, nor philosophy can conceive such truths as these, and, if consulted, would utterly deny their possibility, although in themselves most certain ; and so it is in all other similar cases. From what has been said it is evident that those who consult the senses and science respecting what is to be believed, not only precipitate themselves into doubt, but also into denial, and thus into darkness, and into every concupiscence. For such persons as believe what is false, act accordingly, and, denying the existence of what is spiritual and celestial, believe what is only corporeal and worldly. Thus they love whatever is of themselves and the world, and a false sentiment removing all restraint over the inclinations of the natural man gives rise to evils of life.”—*A. C.*, 233.

In this number, as in those quoted in the preceding paper, Swedenborg speaks of the impossibility of arriving at spiritual and celestial things through the investigations of the scientific and sensual principles of the mind, because that which is spiritual and celestial in man is from the Lord and is Divine ; but sensual and scientific things are man's and belong to the evil proprium, and are of and belong to his finite being. And for man, by investigation from these principles, to arrive at what is spiritual and celestial would be for the less to comprehend the greater — the finite the infinite.

“Afterwards, when I approached nearer, I saw written over the gate ‘*Nunc Licet*’, which signified that now it is allowable to enter intellectually into the mysteries of faith. . . . On seeing this writing it occurred to my thought how extremely dangerous it is to enter intellectually into the things of faith formed from a man's own intelligence, and consequently consisting of fables ; and how much more so to confirm them from the Word, so as to close the understanding from above, and by degrees below also, and that to such a degree that matters of a theological nature are not only held in disgust, but are also obliterated and effaced, just like writing on paper by worms, as the nap on cloth by moths, while the

understanding abides only in political concerns, such as regards man's life in the state to which he belongs, in civil concerns relating to his own particular occupation, and in domestic concerns or the business of his own family ; in all which he attaches himself continually to nature, being smitten with the love of her from the fascinating features which she presents, and feels as enamored as an idolator when he kisses the golden image which he carries in his bosom. Now the tenets maintained at this day in all Christian Churches are derived not from the Word but from man's own intelligence, and consequently they consist of falses which are yet confirmed by some passages out of the Word ; therefore among the Roman Catholics, by the Divine permission of the Lord, the Word was taken out of the hand of the laity ; and though it was left accessible among the Protestants, it was still closed up by the maxim common among them, that the understanding is to be kept bound under obedience to faith.

“But in the New Church the case is totally reversed ; in this it is allowed to enter with the understanding, and to penetrate into all its secrets, and likewise to confirm them by the Word, and the reason is because its doctrinals are a chain of truths revealed by the Lord from the Word, and their confirmation by rational considerations causes the understanding to be opened more and more upward, and thus to be elevated into the light which the angels of heaven enjoy, which light in its essence is truth, and in this light the acknowledgment of the Lord as the God of heaven and earth is resplendent in all its glory. This is meant by the inscription over the gate of the temple, ‘*Nunc Licet*,’ and also by the veil being removed from before the cherub in the sacred place ; for it is one of the canons of the New Church, that falsities close the understanding and truths open it.

“After this I saw as it were an infant over my head, holding a paper in his hand, who as he approached me grew to the stature of a middle-sized man. He was an angel from the third heaven, where all appear at a distance like infants. When he was come near he presented me the paper ; but as it was written with letters of a rounded form, such as are usual in that heaven, I gave it him back and requested him to explain the meaning of its contents in words adapted to the ideas of my thoughts. Then he replied : The contents are these, From this time enter into the mysteries of the Word, which before was closed up ; for all its truths are so many mirrors of the Lord.”—T. C. R., 508.

The meaning of the writing that was over the gate of the temple was "Now it is allowable to enter into the arcana of faith and to penetrate into all its hidden mysteries;" but the contents of the paper that was in the hand of the celestial angel was "From this time enter into the mysteries of the Word, which before was closed up, for all its truths are so many mirrors of the Lord."

From which we should infer that, in order to enter into and penetrate all the hidden mysteries of faith, we should go to the Word and study it in the light of the science of correspondence, which is the key that unlocks its hidden treasure, and there the devout student will see that the truths of the Word are really only so many mirrors of the Lord, and that to enter into the mysteries of faith so as to see the truths of faith plainly, we must study the Word in the light of this science.

It is this that tells us who our Heavenly Father is as we study the Word. It is this that gives us an understanding of the trinity of God; how and why the Lord came to earth; what He did when He came; why He was to come and did come the second time and taught us plainly of the Father; the nature of the salvation He brought and the means of effecting it. In a word, all the mysteries of faith that have hung over and beclouded all the theological world for so many centuries have been cleared away by the revelation of this spiritual science and the great light that accompanies it. The student of spiritual science will not think of applying to the sensual, scientific, or philosophic degrees of the mind to enter into the mysteries of faith, but "from this time he will enter into the mysteries of the Word" by means of the science of correspondence, the key that unlocks the Word "which before was closed up, for all its truths are so many mirrors of the Lord."

By this science, spiritual things that were "not seen" hitherto, are now made clearly manifest "by things that do appear;" that is, spiritual things that are of the spiritual world and that are of and pertain to the human mind are made manifest to the understanding by their correspondent natural things that appear here in the natural world; the

Lord or the sun of heaven by the sun of this world ; its heat and light by the heat and light of the sun of this world ; our dependence and relation to Him by our dependence and relation to the sun of this world ; our dependence upon Him for spiritual life by our correspondent dependence upon the sun of this world for natural life ; our turning our faces to Him (or the opened Word) to receive spiritual life by the earth turning itself to the natural sun to receive natural life ; our looking to the Word in its letter for spiritual influx, that our lives may be fruitful of good works, by the earth looking to and depending on the clouds of heaven for the rains that water the earth and cause it to produce its fruits.

Thus everything pertaining to the Lord and the spiritual world may be entered into and understood as tenets of faith by means of a knowledge of correspondent things of this world and their uses.

But as spiritual charity and its faith are from the Lord and are in themselves Divine, the finite creature cannot, with his philosophical, scientific, and sensual self, investigate them. Can the sun's light and heat be investigated so as to be seen by the unaided eye ? If not, how can that which is correspondent thereto, but infinitely more intricate, and that belongs to the spiritual world — that is, the heat and light and life of heaven — be investigated by the finite, and brought down to human ken ?

The Writings tell us that man is not life in himself ; he is only a recipient of life. His life is all from the Lord. He is not charity nor faith in himself ; both these he receives from the Lord as the earth receives its heat and life from the sun of this world. He lives because the Lord lives. His charity or love of the neighbor is his from the Lord ; he is the medium through which the Lord's love reaches the neighbor ; his faith is the Lord's in him, and it shines in him in the degree that he looks to the Lord, and shuns evils as sins against Him. Evils of life obstruct the heat and light of the sun of heaven, as dark clouds obstruct the heat and light of our natural sun. The sun shines upon all portions of the earth with undivided heat and light, but is received and utilized by

the earth in the degree that she has her face squarely or obliquely to the sun, or in the degree that she has her surrounding atmosphere clear of obstructions or made opaque by dark and cold substances.

The earth receives heat alone, but the atmosphere both the heat and light, so that the earth is warmed best by the direct rays which fructify and give life to her three kingdoms; but if her circumambient atmosphere is cold or filled with mist or black stormy clouds, the earth cannot become heated to a sufficient degree to produce and sustain animal and vegetable life; hence the importance of her face being more squarely to the sun and her atmosphere clear of obstructions and reflective of the sun's rays, in order that she may fructify and bring forth.

These facts of nature are correspondential of the relation of the human mind to the sun of heaven. The will is the earth of the human mind, and the understanding is its circumambient atmosphere, and as animal and vegetable life cannot be upon the earth unless its atmosphere is such as to reflect the heat, and its light give symmetry and beauty of form to the various kinds of life that is upon it, so, correspondentially, spiritual affections and principles cannot emanate from the will nor be sustained in the understanding, if the will be cold from evils of life and the understanding beclouded by falsities of doctrine. And just here let us bring another correspondential fact to help out in our confirmatory, philosophical illustrations.

The human will in its natural unregenerate condition is barren of anything that is spiritually good; to produce anything that is good it must be broken up and its wild nature subdued before heavenly seed can be sown so as to produce fruit, just as the earth that is wild and uncultivated will not produce the useful plants till the ground has been broken up and its wild nature subdued.

And as the natural earth must be broken up and the soil pulverized, before the useful seeds can with safety be put in; and as, after this is done and the seeds are sown and come up, the husbandman must cultivate and keep the noxious weeds

down, so must the unregenerate man be thoroughly broken up and his will be brought into a state of spiritual pulverization by repentance of life, before the seeds of spiritual truth are sown, or else the seeds may fall "by the wayside," or in "stony places," or "among thorns," and "produce no fruit."

And, after the will or heart is thus prepared and the seeds are sown, the spiritual husbandman must continue to cultivate the plants and pull out the noxious weeds that strive to grow, which are unregenerate principles of the natural man, that his useful plants may grow and produce fruit "an hundred fold."

But, as the natural husbandman in his cultivation must continually look to and depend upon the natural sun, together with the rains and dews of the natural heavens, for life and growth of his plants, so must the spiritual husbandman look to the Lord and depend upon His love and wisdom, together with the influx from heaven, for life and spiritual growth, for "every good and perfect gift cometh down from above."

In conclusion we would say that though "*Nunc Licet*" be written over the gate of the spiritual temple, allowing the New-Churchman to enter intellectually into the arcana of faith by means of the Word, and to penetrate into all its hidden mysteries; yet it is no more allowable now to enter that temple by means of the philosophical, scientific, and sensual principles of the mind than it has been in any of the less favored ages of the Church's history, and that attempting to enter into it in that way is attended with no less danger nor with better results than at any past time. "*Nunc Licet*" means that "Now it is allowable to enter intellectually into the things of faith . . . and penetrate into all its secrets," but the angel said, "From this time enter into the mysteries of the Word, which before was closed up, for all its truths are so many mirrors of the Lord."

Urbana, Ohio.

J. N. WHITE.

OPEN LETTERS.

[THE publication of the letter from Mr. Niles in regard to his memorial to Convention has called out two letters which we print. The first is from a minister, the second from a lady. ED.]

THE MEMORIAL TO CONVENTION.

Editor of the New-Jerusalem Magazine:—

DOES it appear quite seemly that an individual New-Churchman, however estimable, who holds views almost if not quite peculiar to himself (for I know of no one who agrees with him), after appealing to the Convention, and not awaiting its reply, should occupy pages of the MAGAZINE with mere objurgation, verging upon abuse, of those who cannot assent to his singular views,—calling their opinions “discordant notions *bred of brains of exceedingly feeble power and superficial education*,” and “caricatures of New-Church philosophy,” “noxious growths,” etc.,—and not a ray of light or argument in the whole of it?

I do not like to seem over-critical; but I am unable to see any kind of use in such publication. “Open Letters” have gone far before; but is there to be no restriction of the latitude to be given under this expansive head?

Editor of the New-Jerusalem Magazine:—

WHEN the NEW-JERUSALEM MAGAZINE came to hand last night it fell open at the “Open Letter” of the author of a Memorial to Convention, thereby attracting the reader’s attention to a subject which is called a momentous one.

The author of the Memorial says “that into the general stock of supposed New-Church principles have been assimilated a vast number of wild and, amongst themselves, utterly discordant notions, bred of brains of exceedingly feeble power and superficial education.” At the same time our author of the Memorial claims that “the more ignorant and simple-minded are chiefly those with whom a sense of the New-Church doctrine is now abiding.”

If the reader does not clearly grasp the distinction between the ignorant and simple-minded who preserve the doctrines, and the

brains of feeble power and superficial education that breed discordant notions, it is the reader's own fault, and not a matter of importance, perhaps, unless the author should esteem it so.

What the reader would beg humbly to inquire is whether the sincere, earnest, and unbiassed student of New-Church principles may be permitted, by right of free and independent judgment, to determine a personal application of those principles without reference to what a receiver of the doctrines may think on the subject. The mere writing out of such an inquiry answers itself in the affirmative.

The wider the culture, the freer the exercise of the rational faculties, the clearer will appear the fact that no man, nor body of men, hold truth in a possession so absolute that it shall not be diffused through channels not under their oversight, and often with admixture of error that may be essential to the acceptance of the truth at all by a certain order of minds that cannot at once assimilate the pure article. But truth can be trusted to take care of itself, none the less, and by its own subtle power to draw the feeble recipient gradually nearer to its Source.

To a perfectly candid and unprejudiced observer it appears that the New-Church truths are not limited to the circle of professed receivers, but, under other titles as well, are irradiating the world from centre to circumference with a glory heretofore unrevealed to dwellers in the earth who are rising to a capacity for fuller illumination. Sacred and beautiful is the office of those specially and divinely called to maintain in their purity, and publish to the world, the truths of the New Church ; but straight over the heads of these the Lord is flashing through dense clouds of ignorance, and denser walls of self righteousness, the lightning signals of His spiritual coming, in works that testify to His near and abiding Presence as no word of man can testify.

It does not seem, then, a matter of great consequence that, as the author of the Memorial says, "So-called receivers are not much shocked at the caricatures of New-Church philosophy which prevail among us."

In pursuit of living realities the so-called or other receivers have small time to give chase after such phantoms or "caricatures" cunningly masked in "expressions satisfactory to those who do not understand the meaning within the expression." For those so satisfied is not the "caricature" better than the prototype which

would not be understood? And, after all, what are "expressions" but the dry, rustling husks that fall away from the ripe, full ear, while they wither and die together with the false?

Let the "triple steam-plow of science" drive its devastating share through fields collateral, as the author of the Memorial suggests. We cannot have too crucial a test of that sort. And the first "noxious growths" that call for extermination may be these very "expressions" which, ignorantly and insincerely used, degenerate into a species of New-Church cant that is an offense to the seeker of pure truth. A rigid religious nomenclature is the snare of hypocrites, and the stumbling-block of the weak.

Brooklyn, Pa., Sept. 9, 1888.

A. L. M.

CONJUGIALIS OR CONJUGALIS.

Editor of the New-Jerusalem Magazine:—

I HAVE read with attention and interest the article in the September MAGAZINE, by J. O. Colburn on "Conjugal and Conjugal." He says, "It is my opinion, I repeat, that he (Swedenborg) always intended to use the word *conjugal*, and that when *conjugal* occurs it is a typographical error." A statement is made both by Mr. Colburn and the editor that the use of *conjugal* in C. L., 98 serves only to call attention to the strength of the argument. But how is it with No. 203? There we read, "We have said that children derive from their parents the conjugal principle of good and truth, because this is implanted from creation in the soul of every one; for it is that which flows into every man from the Lord, and constitutes his human life. But this conjugal principle passes into derivatives from the soul even to the ultimates of the body. In its passage through these ultimates and these derivatives it is changed by the man himself in various ways, and sometimes into the opposite (the same as said in n. 230) which is called the conjugal or connubial principle of what is evil and false." The Latin is, "*Quandoque in oppositum, quod vocatur Conjugale seu Connubiale mali et falsi.*"

I notice that, although the Latin text has *conjugal* in C. L., 98, and *conjugale* in C. L., 203, the only two passages which Potts's Concordance gives as having this form of the word, rather than *conjugal*, yet the edition of the American Swedenborg Printing and Publishing Society of 1885, translates the word in both cases conjugal, not conjugal, as if the translator agreed with Mr. Colburn

that it was a typographical error. Hofaker in his Latin edition published in 1841, did not regard *conjugal*is of n. 98, and *conjugale* of n. 203, as typographical errors, but the words are printed just as found in Swedenborg's edition. Strong, interesting, and important as Mr. Colburn's article is, it would seem that the whole difficulty had not yet been removed, and the full explanation given for Swedenborg's use of *conjugal*is and *conjugal*is.

Detroit, Mich., Sept. 12, 1888.

A. F. FROST.

[HOPING not to appear persistent we yet would remark that the photolithographic copy of the MS. index, or first draft of the work on "Conjugal Love," does not contain the word *conjugale* at all and thus affords the best guide which we have. In speaking of the lower love existing with animals, Swedenborg uses, in the little posthumous tract on Marriage (pp. 25, 29,) the phrases *conjugale apud bestias* and *conjugale apud vilia animalcula*, where the word *conjugale* would certainly have been expected by our correspondent. ED.]

A QUAKER TESTIMONY.

MAN in his degenerate state inclines to every evil, idleness, prodigality, filthiness, disorder, untruthfulness, dishonesty, envy, hatred, strife, revenge, and all kinds of intemperance. He has a frightful tone of voice, uses the most impure and untruthful language, and wears an ungodly and frightful countenance. The consequence is a short, sickly, insane life, and, unless changed, unhappy eternity.

But, by returning to the Lord and receiving His spirit and obeying His teachings, man becomes industrious and prudent, neat and orderly, truthful and honest, sympathetic, kind and loving, puts away all hatred, strife, and revenge, and all kinds of intemperance, lives a healthy and happy life, and rejoices in a joyful eternity. This even changes and softens the tone of his voice, purifies his language, and beautifies his countenance.

Poor, degenerate humanity in its best condition is in a very low, suffering state, spiritually, morally, and physically, and our only hope is in returning to the Lord. Humanity must be greatly changed to become obedient, harmless, and innocent, so as not to be ashamed of its nakedness.

Whitman, Mass.

J. W.

SWEDENBORG STUDIES.

"SO" OR "SO ALSO" IN THE LORD'S PRAYER.

THE original Greek in this phrase has simply the common word for "and," so that at first sight one would be inclined to translate, "As in heaven *and* upon the earth." But this word *kai*, though generally used as a simple connective, has a wider range of meaning both in classical Greek and in that of the New Testament. It means in some passages "also," "too," or "likewise." With the word *houto* preceding, with the same construction as in the Prayer, we read in 1 COR. xi. 12, "As the woman is of the man, so also the man is by the woman." Again, 1 COR. xv. 22, "As in Adam all die, even so in Christ shall all be made alive."

Some scholars, like Robinson, regard the expression in the Prayer as having the same meaning, and they cite LUKE vi. 31, "As ye would that men should do to you, do ye also to them likewise." Here the word "also" represents *kai*. In other places it needs to be rendered by "so," as in ACTS vii. 51, "As your fathers did, so do ye;" GAL. i. 9, "As we said before, so say I now again."

In classic Greek we find Herodotus saying, "As he desired, so he did," and Thucydides saying, "As seemed best to them, so they did."

Thus it will be seen that sometimes "also" and sometimes "so" are needed to express *kai*, and it is seen at once, when we turn to Swedenborg's rendering, that he says sometimes *etiam* and sometimes *ita*.

In Adv. iii. 6902, we find perhaps the first instance of the words being quoted:—

"sicut in coelis, et in terris."

Here as elsewhere it is quite possible that *etiam* was used, but was transcribed as *et*.

Other passages are the following, and these are all, so far as is known :—

“sicut in coelo, etiam in terra.”—A. E., 48, 683; A. R., 839, 956.

“sicut in coelo, etiam in terris.”—A. E., 58.

“sicut in coelo, ita in terra.”—A. E., 295; A. R., 749.

“in terris, sicut in coelis.”—A. E., 1217.

The corresponding passage is given (LUKE xi. 2; A. C., 2009):—

“sicut in coelo, etiam in terra.”

It will be noticed that in these quotations the plural form of the words is sometimes given, though the Greek has the singular. The general rendering of *kai* is *etiam*, with *ita* in two places. Schmidius has *etiam*. The two words are never joined together.

In our liturgies “so also” is used except in the one published by Lippincott in 1876. Clowes gave it so. Samuel Worcester gave it so in 1828. But Prof. Parsons, in 1831, and Bruce, in his Matthew, wrote “so” alone. The revisers use “so” alone. Dean Alford would say “(so) also.” Geikie says “so also,” as if both words were needed to give the full force of *kai*.

The addition of “also” is undoubtedly more emphatic, but “so also” is not a euphonious expression. “Even so” would sound better, but is not likely to come into use.

The probability is that the single word “so” will finally prevail, its meaning covering all that is meant in part by *etiam* and in part by *ita*.

WITH SWORD AND BOW.

In his words of blessing to Joseph and his sons, Jacob spoke of a portion which he gave “above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.”—Gen. xlviii. 22.

These words have been seen to be out of harmony with the statement made in GEN. xxxiii. 19, that Jacob *bought* a piece of ground of the children of Hamor. This was the same ground, and there the body of Joseph was laid.

The explanation has been offered that Jacob meant by sword and bow the violent deed of Simeon and Levi. This has been seen to be impossible in view of Jacob's repudiation of that deed. Another explanation is that, by prophetic anticipation, the land is spoken of as if the Israelites had already completed the conquest of Canaan. This generally accepted explanation of modern commentators was found long ago in A. C., 6306, where a full statement and solution of the difficulty is found:—

“These words, ‘the portion which I took out of the hand of the Amorite with my sword and with my bow,’ were spoken by Israel on account of the internal sense; as may be plain, because Jacob did not take that portion from the Amorite with sword nor bow, but bought it of the sons of Hamor [GEN. xxxiii. 18, 19, quoted]. That this field was the portion which he gave to Joseph is evident from JOSH. xxiv. 32, ‘The bones of Joseph, which the children of Israel brought out of Egypt, they buried in Shechem, in the portion of the field which Jacob bought from the sons of Hamor, for a hundred pieces of silver.’ Hence it is clear that that portion was bought and that it was the same which was given to Joseph. That the city of Shechem, which was near there and in which Simeon and Levi slew every male and which they took with the sword, was not meant is plain from this, that Jacob hated that deed and even cursed Simeon and Levi, and utterly removed that crime from himself [GEN. xlix. 5, 6, 7, quoted]. Hence now it is clear that these words, namely, ‘the portion which I took out of the hand of the Amorite with my sword and my bow,’ were spoken by him when he was in the prophetic spirit for the sake of the internal meaning.”

QUOTATION OF ISAIAH XI. 16.

THE fact that Swedenborg made much use of the translation of Scripture by Schmidius is well known. Sometimes he is seen to have given more than one reading of a passage, and then it is found that, in one reading, he drew directly from the Hebrew and, in the other, from Schmidius. It was of course a great saving of time to quote from a Latin translation, and he chose Schmidius on account of its closeness. But it is certain that the more correct translation could be given

by Swedenborg because he was guided by the well perceived spiritual meaning. The version of Schmidius, though generally exact, is sometimes unsatisfactory and sometimes erroneous. Whether or not Swedenborg ever followed Schmidius when he was in error may be answered by some instantly in the negative, while others would find no difficulty in believing that this may have occurred when the quotation was made to illustrate one point, and also brought in another on which at the time the mind did not dwell.

We have noticed such an instance which will explain what we mean. In translating ISAIAH xi. 16, Schmidius made a mistake. The verse reads in English,—

“And there shall be a highway for the remnant of his people, which shall be left from Assyria ; like as it was to Israel in the day that he came up out of the land of Egypt.”

The words “in the day” are represented in Hebrew by *b'yom*. Schmidius mistook this for *b'yam*, and rendered it by *per mare*, which means “through the sea.” In A. C., 5897 Swedenborg so quoted it, and his translators make him say, “As it was to Israel by the sea, when he came up out of the land of Egypt.”

Now it is to be noticed that the reason of the quotation being made is that it speaks of remains, “the remnant of his people.” The last part of the sentence was unimportant on this point, and was quoted as it was found in Schmidius. That Swedenborg knew the meaning of the verse is evident from the fact that, before this quotation was made in A. C., 5897, and afterwards, he wrote it otherwise. Thus, instead of the phrase *per mare*, A. C., 842 has *quum*, meaning “when,” and nothing about the sea. A. E., 569 has the same.

It would appear from this that Swedenborg did not follow Schmidius to advantage in A. C., 5897; but, on the other hand, that in other passages he refrained from doing so to such a degree as to leave no doubt upon the student's mind.

BOOK NOTICES.

DISCRETE DEGREES IN SUCCESSIVE AND SIMULTANEOUS ORDER.
Illustrated by Diagrams. By REV. N. C. BURNHAM. Philadelphia: The Academy of the New Church. 1887. pp. 175.
\$4.00.

FOR years it has been known that Dr. Burnham, as he is commonly called, for he has been a practising physician and has not had charge of a parish, was engaged upon the great subject of degrees, which he had thoroughly studied and had reduced to the form of colored diagrams. Much interest was felt in his researches, his lectures for a few years at Philadelphia before he went to live in the West were deemed highly useful, and the announcement that his studies would appear in a volume was answered by subscriptions sufficient to cover the expense. Some delay seems to have been met with, for our copy just received bears the date of 1887. The book is a handsome octavo having no less than thirty-five diagrams which are so clear in themselves that the accompanying chapters are brief, but always bring out the necessary statements from the doctrines and are always simply and forcibly expressed. The color of gold is used for the inmost, red for the celestial, white for the spiritual, green for the natural, and black for the material.

The work is divided into two parts, the first of which treats of the degrees as existing in the created world and as seen in the growth and regeneration of man, and the second part treats of the incarnation and glorification of the Lord. The whole work, especially in the concluding portion, seems to us a remarkable success. We have marked a few statements for closer examination than could be given at the first reading, but we wish to congratulate the aged author and to predict the permanent appreciation of the work by our people.

LEIBNITZ'S NEW ESSAYS CONCERNING THE HUMAN UNDERSTANDING. A Critical Exposition. By JOHN DEWEY, Ph. D. Chicago: S. C. Griggs & Co. 1888. pp. 272. \$1.25.

WE have favorably commented before on this series of "German

Philosophical Classics," edited by Prof. George S. Morris, who has already given us through capable critics expositions of the masterpieces of Kant, Schelling, Fichte, and Hegel. This volume seems to us the equal of the others. Leibnitz, born 1646, died 1716, is here presented in his essays in criticism of Locke. His mind seems to have been that of one who could gather up what was good from all systems, and could add his own powerful thought, but without making a final statement of the truth. Our readers think of his doctrine of pre-established harmony as manifestly inferior to that of influx from spirit to matter, but Prof. Dewey points out that the harmony of Leibnitz was a perception of universal order in general, and thus has much to be said in its favor. Coöperation would be a fair summary of the idea of Leibnitz. Christian Wolff was the disciple who made his master best known, but of him Mr. Dewey says,—

"Wolff, who put the ideas of Leibnitz into systematic shape, did it at the expense of almost all their significance. He took away the air of paradox, of remoteness, that characterized Leibnitz's thought, and gave it a popular form; but its depth and suggestiveness vanished in the process. Unfortunately, Wolff's presentations of the philosophy of Leibnitz have been followed by others."

He then goes on to show how this misrepresentation has given readers a wrong view of the monad. This is strikingly confirmed by what we read in *S. D.*, I., p. 84, where Leibnitz in the spiritual world states his own theory and the perversions of Wolff, and explains what he meant by monads and by pre-established harmony and the defects of his view. Mr. Dewey in his final chapter of criticism points out similar defects disclosed by the light of more recent philosophy, especially that of Kant.

HARVARD VESPERS. Boston: Roberts Brothers. 1888. pp. 233.

THIS tasteful volume contains twenty-eight addresses made to the students of Harvard University by Prof. F. G. Peabody and Rev. Messrs. Phillips Brooks, E. E. Hale, Alexander McKenzie, and G. A. Gordon, the recognized "preachers to the University." The addresses are generally based on a passage of Scripture and are little sermons of a sort suitable to young men. They are all most healthful in sentiment. Were we to note a difference in them, it would be in favor of those of Messrs. Brooks and Gordon, who speak with peculiar winning power. One who is critical will notice some lack of Biblical scholarship in Mr. Peabody's saying that our Lord's departure to Ephraim after healing Lazarus was "but a

week or two before the last events of the life of Jesus," the time being commonly reckoned at two months; and in Mr. Peabody's saying that "Jesus came forth from His retirement in Ephraim and joined the pilgrims on their way to Jerusalem," when all the events beyond Jordan and at Jericho recorded in LUKE xiii.-xviii. are supposed to have intervened. Mr. Hale also is all wrong when he says of the Biblical mill that it can be seen in Mexico, and consists of a trough with little ribs across it over which women move a stone in "exactly the same way." Dr. McKenzie says of the transfigured Lord that "He ascended into the upper air." These are minor faults, but, in these days of Biblical science, they are not to be overlooked.

LAST JOURNALS OF BISHOP HANNINGTON. Edited by E. C. DAWSON. London: Seeley & Co. New York: E. and J. B. Young. 1888. pp. 239. \$1.25.

ON the twenty-ninth of October, 1885, James Hannington, of England, holding the appointment of first bishop of Eastern Equatorial Africa, was killed near the source of the Nile by hostile natives. His biography was soon published, and was eagerly read. Afterwards a diary was recovered which gave the story of a journey in Palestine, which he made officially on his way to Africa, and of his final expedition. In Palestine he penetrated the seldom visited Hauran, and gives a very clear account of his experience. In Africa he had an almost hopeless task in leading his two hundred natives through a region in which the way was often lost, where intense heat and cold were endured, where food must be obtained both by hunting and by trading, where the natives were suspicious on account of the slave trade and of the Bishop's effort to open a new route, and where every day found the Bishop making the most heroic efforts to overcome all difficulties till at length he failed. Nothing could be more pathetic in the form of a diary. To read it is to be spiritually benefited by a most impressive lesson.

JESUS THE CHRIST. By REV. STEPHEN CRANE, D. D. Boston: Universalist Publishing House. 1888. pp. 96. 25 cents.

IN this well printed little volume Dr. Crane treats of his subject, not going much farther than to indicate what he holds with other Universalists as to the nature of our Lord. He is a conservative Unitarian, an Arian. Holding neither the absolute deity nor the mere humanity of the Lord, he says, "Christ may be something

unique, a being after his own order. Surely there is room enough for such a being." Later he says that our Lord "possessed a Divine element or quality not found in empirical man, a likeness to God shared in as yet by no other human being." By empirical man he probably means one dependent upon experience as a guide. Again he says simply, "God is infinite, he is finite. His powers differ from those of God in quantity, though not in quality." Dr. Crane writes in the pleasantest manner, and very reasonably, about the likeness that should be between the Father and His children, but we do not see how his readers can accept his view that our Lord was absolutely finite when He was before Abraham, has all power in heaven and on earth, and had glory before the world was. Men must look to Scripture for their light, and not to a human teacher.

HISTORY OF THE BOLTON NEW-CHURCH SOCIETY FROM 1781 to 1888. By JAMES DAKEYNE. London: James Speirs. 1888. pp. 55.

THIS is the raciest Church history yet written among us. Starting in Mr. Clowes's day, Bolton is one of the oldest societies which we have in England, and has apparently had its share of odd characters with whom the historian must be classed. The receivers of the doctrines in Bolton were first called "Owd Ralph's Soort," after a prominent member. There have been many leaders, of whom one said always "Kappernahum," another was "of extraordinary restlessness," another had read the whole Scriptures in "five different languages," another was a "clever and self-educated young man of the artisan class," another had "his abilities as an energetic pastor better appreciated than his merits as a preacher," another was a "sound little preacher," another had "an intellect of feeble fibre," and another "had a kind of rhetoric which possessed him more than he possessed it," and was unable "to get rid of the mannerism of the pedagogue."

UNCLE TOM'S TENEMENT. By ALICE WELLINGTON ROLLINS. Boston: The Wm. E. Smythe Co. 1888. pp. 468. \$1.25.

THIS writer has attempted more in her novel than to show the fearful degradation of tenement-life in large cities and the cruelty of rent-collectors; she has also sought to present the remedy by bringing the rich into contact with this life and showing them how to bring about improvements. The difficulty of the situation is admitted by showing that certain classes prefer tenement-life and

have lost the love of cleanliness and virtue. Some painful views are given, not only from the slums, but of the high places where indifference to suffering rules. So many threads are woven into the story that some of them are lost sight of, but the main idea is successfully wrought out through the interest developed in a large circle of wealthy people who combine to erect new tenements and institute a reform. It is a book for the thoughtful to read, avoiding the idle criticism that the case is exaggerated.

LITTLE HELPERS. By MARGARET VANDERGRIFT. Boston: Ticknor & Co. 1889. pp. 251. \$1.50.

THE DEAD DOLL AND OTHER POEMS. Author, Publisher, and Price the same.

THESE books are not in our field of criticism, but we wish heartily to commend them, the first for its really excellent stories, the second for its funny and innocent rhymes. Both are nicely illustrated and are such books as delight children, and make them better as well as happier.

THE RAINBOW CALENDAR FOR 1889. By KATE SANBORN. Boston: Ticknor & Co. 1888. 50 cents.

MISS SANBORN'S "Year of Sunshine" is already well known. She has now compiled a similar cheerful companion, one page of encouraging extracts to be brought to light every day. First in time of the New-Year publications, it would not be strange if it proved first in public favor.

CHRISTIAN SCIENCE, ITS TRUTHS AND ERRORS. By REV. H. M. TENNEY. Cleveland: The Burrows Brothers Company. 1888. pp. 62.

MR. TENNEY'S critique, contained in this neat little book, is a skilful judgment of Christian Science, — a great deal being said in few words. He first describes Mrs. Eddy's experience with it, then states the "elements of truth" contained in it, enumerating its studiousness, its denial of materialism, its protest against agnosticism, its healthful influence upon those who are disposed to complain of disease. He then proceeds to point out some of the errors, especially that Mrs. Eddy at many points contradicts Scripture, denies the Divine personality, rejects the Redeemer, and makes man to be responsible to no one, and evil to be a delusion. Moreover, he points out, by examples, that it cannot maintain its

claim as a curative agency. His conclusion is expressed in the terms "incoherent philosophy, denials of clear facts of consciousness, practical antagonism to the Bible."

NEW PAPER FOR THE CHILDREN. We give our good wishes to the *Kinder Bote*, or "Children's Messenger," which the Rev. Wilhelm Diehl, 36 McKibben Street, Brooklyn, has begun to publish for the use of his and other German Sunday Schools. It seems to have grown out of Mr. Diehl's own experience with children. There are four pages monthly, at twenty-five cents a year.

THE *New-England Magazine*, a very readable illustrated monthly, published at 36 Bromfield Street, Boston, at \$3.00 a year, contains a series of articles called, "A little leaven from the New-England School founded for the purpose of getting at the root and shoot of things." The writer in the August number treats of Adam and Eve, and presents a few ideas peculiar to the New Church; but much mysticism is joined with the rest, and no mention of the Lord is made except so vaguely that we set the treatise down as emanating from a metaphysical source; perhaps from Dr. Arens who has a "University for the Science of Spirit" advertised in the monthly.

THE *Methodist Review*, published bi-monthly by Phillips & Hunt, New York, at \$2.50 a year, has taken a new departure under the editorship of Dr. Mendenhall. The number for September has some bright pages entitled "Paragraphic." Here is a specimen about the phrase, "in the beginning," GEN. i. 1:—

"Why do scholars translate 'in the beginning' when the article is entirely absent? If the exactly literal translation—'in beginning'—were printed in the Bible, it would change the meaning of the verse, but place it in harmony with the chapter itself and extinguish the confusion that the English rendering always excites. As we have it there is discord, not to say absence of meaning, in the verse. 'In the beginning'—the beginning of what? The usual answer is, 'In the beginning of time.' But this is unintelligible; that is, it carries us back to no starting-point, and leads to no fixed period. We know nothing more after reading it than before. The question is, Does it refer to time at all? We think not. To translate it without the article puts an entirely intelligible meaning into it. Thus read, it refers to the beginning of work instead of time. In beginning creation, or the work of creating, God created the heaven and the earth. That is, his first physical work was to bring into existence, in a potential state, the astronomic sphere. The chapter then proceeds to detail the scientific order of a complete creation, or the successive steps of the material universe. We suggest that this translation is at least as correct as the other, and the meaning transparent."

THE NEW CHURCH.

TRUE SUCCESS IN A CONGREGATION.

At the last English Conference Mr. John Bragg, of Birmingham, read an excellent paper on this subject from which we make some extracts to show what he held as the essentials of success :—

“ A successful congregation in the New Church must firstly, and above all things, be, as to doctrine, a thoroughly convinced congregation.

“ No half-hearted acceptance of the leading doctrines — no merely persuasive faith or hearsay knowledge will make a successful congregation. No congregation will long prove a successful one, unless its majority are thus thoroughly convinced of the doctrines they profess.

“ In the next place, a successful congregation will be a bold one ! Among its sectarian surroundings, not ashamed either of its name, its numerical smallness, of its comparatively mean-looking temple, or of the obscurity of its situation in the town, but holding up its head in all the grateful consciousness of having received superior truth. It will in this noble spirit modestly take its due place in all public works of a philanthropic nature. Its members will realize the Divine promise in the 110th Psalm : ‘ He shall drink of the brook in the way, therefore shall he lift up the head.’

“ Thirdly, a successful congregation will be a missionary congregation. It will yearn to make known the blessed tidings of great joy about the Lord, His Word, and heaven now revealed to the world through the New Church. Not only will a certain proportion of its own public services be thus specially dedicated, but it will form a district committee and make organized efforts in its own immediate locality. Its young men who help in such work will be encouraged by their elders and honored by the congregation. Its missions, next to its own public services, will be dear to the affections of minister and Church, and success in such work will be considered an essential part of its own success. A successful New-Church congregation must, and will, be a missionary congregation.

“ Fourthly. Such a congregation will therefore be a teaching congregation. Its own children will be gathered into suitable classes, and tenderly and lovingly taught. Fathers and mothers will ever feel the duty of which they are reminded in the Baptismal service, and around the hearth, or at table, or at the bed-side, brief but happy seasons will be made for such instruction. Nor will the teaching impulse cease there ; the children, the youth, and the adult of the neighborhood will be reached by Sunday schools or by week-evening meetings. A congregation without active means for New-Church teaching can never be deemed a successful one. Exist it may, but thrive it cannot. A congregation, however small, with a relatively large and active school is, and will continue to be, a successful congregation.

“ And so also it will be marked by its reading, which I link with teaching.

Such a people will regularly read the Holy Word, as well as teach it to their children. They will also read the works of the Church, particularly a small portion of Swedenborg daily. They will first read, then freely lend, such books to their neighbors. In public worship they will open their Bibles at the lessons, so that eyes and ears alike may be fully engaged in reading together with the minister the letter of the Holy Word; at the same time, it will be their habitual prayer, 'Open Thou mine eyes, O Lord, that I may behold wondrous things out of Thy law.'

"Fifthly. A successful congregation will be a liberal, a self-taxing, congregation. Having once for all settled that it 'cannot serve God and mammon,' it will choose the service of the Lord and honestly and heartily support it. It may not be a rich body, but it will have learned how to give with regard to spiritual principles. It will rejoice in those rare and very occasional events called 'collections,' intelligently apportioning pence, shillings, or pounds to the various wants that are presented. Every one in a successful congregation, from the minister to the humblest member, while valuing the eternal blessings that are promised, yet will 'give not merely for the sake of the reward,' but say, 'It is not mine, but all is Thine, O Lord.' A successful congregation will be a liberal congregation.

"Sixthly. As a result and direct consequence of these conditions, such a congregation will be influential as a power for good in its locality. Men will look up to it as an example — will seek its members for positions of trust and honorable service in every way. Hospitals, libraries, school boards, and the highest municipal bodies will welcome its members upon their committees. A successful congregation is thus an acknowledged power for good in its locality."

Mr. Bragg then proceeded to point out that a successful congregation will be careful to kneel in prayer and join heartily in singing, earnest in receiving the Communion and punctual in attendance upon all meetings.

"Lastly. In the degree that these essentials of success are possessed by any New-Church congregation, in that degree such congregation will be a happy one. It will, by its very sphere of peace and happiness and joy, invite outsiders to come within and be blest."

THE GENERAL LACK.

In the *Parish Register* of the Chicago Society the pastor uses plain and generally applicable words:—

"In general the attendance at the morning service is excellent. The number of strangers in attendance recently is noticeable. The pews are well filled and present a promising increase of younger men and women. Our young-people's societies are in excellent training for usefulness in the more immediately religious concerns for which the Church exists. So far as I can discern, the spirit and religious interest of the congregation is good and improving. And in all this we may return grateful thanks to the Lord 'who keepeth the city.'

"When we look out to the work before us, however, there are two things we must notice with especial regret: 1. The little interest in New-Church learning; and 2. The absence of the Evangelistic spirit.

"These things touch the pastoral relation very deeply. The first is a check upon every scheme of pastoral work and religious improvement. Instruction that I would willingly give any amount of labor and time to make interesting and useful finds but a small hearing, and there is but little support of the efforts to create an interest in it. The dangers of such a state of things are manifold. There is no such thing as a New-Church Society living and thriving, without a strong inner circle of well-instructed lay men and women. A large body may depend upon and profit by the preaching; but unless there is a proportionate number interested in interior things, and instructed in them, to lend their intelligent and moral support, no pastor can preach and work as he ought. The elders are passing away; the younger people are not being instructed to take their place and carry forward their interest in the priceless truths of the Church. And this state of things lessens and lowers the whole value of the pastor's work. Even the Sunday-morning sermons must needs be of a more external character in consequence, and the most substantial materials of faith are not being wrought into the life of the Church. I can only appeal to you, and pray our Lord and Master to move your hearts to coöperate with me in setting up a higher standard and working up a more zealous interest in these things. The way is before us in the Wednesday evening lecture, and in the reading circles that will be formed during the autumn.

"The second defect in our Church life, the absence of the Evangelistic spirit, is mainly responsible for that I have mentioned. A Church in the nature of things cannot maintain its life unless it is a missionary Church. Unless it values its faith enough to propagate it, it will not cultivate it. Unless it values human souls enough to seek them, and win them to the knowledge and understanding and life of the truth committed to it, it cannot grow in charity and faith. A New Church without zeal to convert to the new faith, to instruct, console, encourage, reform, and edify by the Gospel of the Second Advent of the Lord, is lacking in a fundamental condition of spiritual life. It must repent and amend, or run down. It ought to be a concern with every officer and member of this Church, that the young people growing up in it shall know the great doctrines of the True Christian Religion thoroughly, and hold them in contrast with every current error. It ought to be a concern with us, if we would be in any respect 'as our Lord,' to learn how within the lines of Divine Providence to bring the truths of the New Church to the knowledge of every doubter and every sinner in the city, if by their means they may be led to faith and righteousness. 'As My Father hath sent Me, even so send I you.'

"It must be obvious to all that we are not making any effort in this direction worthy of our calling. We are working at a fearful waste. We are maintaining a pastorate and an establishment which we are not using for half their value. My special love for this Evangelistic work would lead me to undertake, as I feel strong for, a large amount of it; but I know how useless it would be, unsupported, to attempt it. A pastor in a city like this is less sure of a hearing than as if he stood alone, unless his Church stands with him and around him with a living interest. A missionary lecture in a pastor's own Church, with only a few of his own people at hand, discredits the man and his message. Our failures in Evangelistic attempts, to whatever other reasons attributable, have been chiefly owing to this lack of personal interest and support."

ENGLISH CONFERENCE.

THE "Minutes of Conference" have been received in their usual neat and compact form, making, it seems to us, a more convenient pamphlet than our Convention Journal. We note in reading a few items not reported previously. Minute No. 35 states that a letter from Rev. W. A. L. Campbell, of Galveston, U. S. A., asking to be employed in Africa, was received and referred to the Mission Committee. Something of our Council of Ministers was established by the adoption of the following rule:—

"31*i*. The ministers and licentiates present shall form a committee to discuss and to report to the Conference upon any subject they may deem useful to the Church, particularly upon whatever relates to their especial duties. The vice-president shall be the convener. This committee shall have power to meet either during the session or afterwards, and may report to an ensuing session when they consider it desirable."

This is excellent, for the ministers will greatly enjoy their meetings, and the Conference will benefit; but we cannot commend the rule which obliged Conference to adopt the following:—

"100. The New-Church Society at Allahabad, India, having applied for a license for its leader, Mr. John McGowan, to administer the sacraments,—

"*Resolved*, That the president and vice-president be requested to write to Mr. McGowan informing him that the Rules of Conference will not permit of their issuing a license; but that they wish Mr. McGowan prosperity in his efforts to form a New-Church Society."

CONFERENCE ADDRESS TO ITS MEMBERS.

It is an excellent custom of the English Conference to provide for an annual address to the "members of the New Church in the United Kingdom." The writer this year was Rev. R. R. Rodgers, of Birmingham, an outspoken, earnest man. Among other important points which he made he said, —

"The relation in which members of the New Church stand to each other in the same organization is, if possible, more important than the relation in which they stand to the general Christian public. Internal discord among ourselves means external ruin. If the Church lives from a heavenly purpose within, its outward polity must unfold in heavenly order, unity, and peace. If, on the other hand, the inner purpose and temper are wrong, the Church without cannot escape confusion; external detail will take precedence of internal principle; divisions must ensue, and Babel be the result."

He then urged insistence upon essentials, not "lifting forms,

ceremonies, methods, or instruments into the arena of serious conflict."

THE MASSACHUSETTS ASSOCIATION.

THE recent meeting at Brockton was of a wholly pleasant and encouraging character. The preparation which had been made for the day's exercises proved amply sufficient. The sermon of the President, Rev. Joseph Pettee, dwelt appropriately upon the spirit with which we should go forth with our message. Physically he grows old, but spiritually he is fresh and earnest in his thought. The report of the Executive Committee showed that two ministers had been added, Messrs. Callan and Wheeler; that of the Committee of Ministers told of monthly meetings with instructive papers and discussions; and that of the Missionary Board showed an unusual amount of work, including Lynn, Springfield, Worcester, and Fitchburg, with a hope expressed to find men and money to begin at Lowell and Lawrence. The Board also reported a student employed two months in going over the field and making a list of places and people to be cared for, selling books, and doing other useful work. There had been a proposal to separate the Board so that it might raise and disburse its own funds, and this subject was considered, but the idea was not adopted, all interests involved seeming to approve of present arrangements.

The subject of church debts proved to be an interesting one, some difference of opinion being developed as to whether or not a debt was ever justifiable. The committee reported its belief that churches should be governed by the same rule applicable to individuals, namely, that no debt should be incurred unless provision were made for its payment. Some were opposed to any indebtedness. Our readers will like to see the paper. The discussion on this subject was interesting because the speakers kept close to the point.

Mr. Dewson gave a very interesting account of what he saw and heard in the English Conference.

OUR MAGAZINE.

DURING the past year we have received more commendation than ever before. The department of open letters has proved pleasant to our readers. It is our desire to go on improving the MAGAZINE in every way, to make its articles treat of subjects of immediate importance, to reflect the best thought of our people

and of the religious world by extract and comment, to continue the communications from Jerusalem, and to report all the results of research in Bible lands, in short, to present in our pages what is best worth preserving in the permanent form of our annual volumes. Financially, like all similar publications, the *MAGAZINE* costs more than it earns, though every possible economy is used consistent with suitable and tasteful typography. We therefore ask for more subscribers next year, and to those sending new names we will gladly send a specimen copy free. Let all our subscribers give aid.

OUR SUNDAY SCHOOLS.

THE Secretary of the Sunday-School Association is commendably prompt with his report, which shows that of seventy-nine schools only sixty-five made reports. Those reporting show an aggregate of 4771, of which 3045 are children, 1158 adult pupils, and 568 teachers. He must be a poor teacher who cannot make a report. Let us hear next time from every school, however small.

THE MAINE ASSOCIATION.

THE printed journal of this body came to us with remarkable promptness and brought the good news that, at its meeting in Portland, Aug. 25, it authorized the Missionary Committee "to employ a colporteur or missionary." This is a move in the right direction, for by joining in such work the Association will bring to itself influences of growth and blessing.

"THE NEW POLITICAL ECONOMY."

WE have received letters showing that the leading article in our September number was read with appreciation, if not always with full assent. One writer says,—

"It would give great power for good to our organization if we would appreciate the Doctrine of Use in all its grandeur and in all its blessing, and I trust we may have more and more of it in the *MAGAZINE*."

We greatly regret that the author, being in California, did not see the proof, for we find that the word "uses," line 31, page 521, and line 21, page 524, should be "user," also that the word "as," line 29, page 523, should be "or."

THE RELIGIOUS WORLD.

CHRISTIANITY IMPROVING.

IN his "History of Rationalism in Europe," Lecky speaks thus of Christianity past and present : —

"If we were to judge the present position of Christianity by the tests of ecclesiastical history, if we were to measure it by the orthodox zeal of the great doctors of the past, we might well look upon its prospects with the deepest despondency and alarm. The spirit of the fathers has incontestably faded. The days of Athanasius and Augustine have passed away never to return. The whole course and tendency of thought are flowing in another direction. The controversies of by-gone centuries ring with a strange hollowness on the ear. But if, turning from ecclesiastical historians, we apply the exclusively moral tests which the New Testament so invariably and so emphatically enforces, if we ask whether Christianity has ceased to produce the living fruits of love and charity and zeal for truth, the conclusion we should arrive at would be very different. If it be true Christianity to dive with a passionate charity into the darkest recesses of misery and vice, to irrigate every quarter of the earth with the fertilizing stream of an almost boundless benevolence, and to include all the sections of humanity in the circle of an intense and efficacious sympathy; if it be true Christianity to destroy or weaken the barriers which had separated class from class and nation from nation, to free war from its harshest elements, and to make a consciousness of essential equality and of a genuine fraternity dominate over all accidental differences; if it be, above all, true Christianity to cultivate a love of truth for its own sake, a spirit of candor and of tolerance toward those with whom we differ, — if these be the marks of a true and healthy Christianity, then never since the days of the apostles has it been so vigorous as at present; and the decline of dogmatic systems and of clerical influence has been a measure, if not a cause, of its advance."

IRRELIGIOUS MORALITY VOID.

THE importance of religion to true morality has seldom been better stated than by A. P. Peabody, D. D., a conservative Unitarian : —

"It is often said, 'It is no matter what a man believes, if his conduct is right,' By parity of reason, 'It is no matter on what foundation the house rests, if it only stands.' There are houses on the sand, which make as fair a show as those on the solid rock, till the floods come and the winds blow; but only those on the rock will weather the storm. It is of the utmost importance, to the right-doing man, why he is doing right; for his reasons may be such as opportunity, temptation, evil example will silence and sweep away. And I know of no reasons

that may not thus be disposed of except those which are embodied in the therefores of the Christian faith. Loose views as to the worth of religious truth and of fixed religious beliefs are already having their inevitable result in a correspondingly loose, vacillating, and low moral standard. Morality never has subsisted, and never will subsist, without religion. As well might you attempt to raise grapes from a rootless vine."

H. W. BEECHER'S VIEW OF ATONEMENT.

THE attack which Joseph Cook made upon Rev. H. W. Beecher has been repelled by Dr. Brush, who openly sides with his illustrious friend in a view of the Redemption which, so far as it goes, is most satisfactory :—

"It is never safe for one theologian to attempt to interpret the theological opinions of one of a different school of thought; and one would suppose that chivalry should prevent the living from attacking one whom death has silenced. But the theological controversialist never knows chivalry. Mr. Beecher's friends will thank Dr. Brush for defending the memory of the dead from Mr. Joseph Cook's unchivalrous attack. We quote one paragraph from Dr. Brush's letter of protest :—

"First, I was sorry that a man so evidently prejudiced against Mr. Beecher should have undertaken to discuss him before such an audience in ten minutes. Secondly, I aver that you never knew the man, and in my humble opinion a man should be careful how he enters upon a subject with which he has not thoroughly familiarized himself. . . . Again, speaking of Mr. Beecher's theological beliefs, you said he did not believe in the vicarious suffering of Christ. Therein you made another mistake, and, in my judgment, showed your lack of knowledge of the man. I aver that Mr. Beecher thoroughly believed in the divinity of Christ, and in Him as the Redeemer of the world, and in His vicarious suffering. Not, however, from the commercial standpoint, nor to satisfy law, nor remedy or correct an error of the Almighty, but, as I interpreted him, he believed in the vicarious suffering of Christ as the necessary and only means of salvation, and the method of revealing God to the soul of man and making him as one with himself, not to satisfy the wrath of an angry God who would not be appeased unless some one's blood was shed. His God was not a Shylock, but a loving Father, revealing Himself to His poor blinded children, and lifting them up and drawing them to His loving heart.'"

To this Rev. Lyman Abbott, editor of the *Christian Union* and Mr. Beecher's successor in Plymouth pulpit, adds with equal freedom :—

"This is admirably said. It is doubtful whether any preacher ever lived in America who put as much emphasis on the divinity of Jesus Christ—that is, on Jesus Christ as the manifestation of God in the flesh—or more on the reality and efficacy of vicarious suffering, which on the one hand Mr. Beecher carried down and out into human life, showing it to be the universal condition of all remedial processes among men, and on the other up into the eternal nature of God, showing that God ever suffers for the sins of His children, and by His suffering redeems them from their own undoing. What Mr. Beecher did not believe in was the theological doctrine of expiation; but any man who undertakes to teach theology or to criticise a theological teacher ought to have sufficient acquaintance with the science to understand the distinction between vicarious suffering and expiation."

FROM JERUSALEM.

A YOUNG Effendi wrote under date of Aug. 7:—

"We have had two weeks of great heat, one day one hundred and six in the shade, but the last few days we have had a beautiful breeze which we appreciate more than ever before. There is also a great lack of water, and the people are suffering much.

"You will remember the time when you came to our house at the feast of Neby Mousa, when you saw the holy flag taken out in procession, and when all the dervishes and different kinds of people marched through St. Stephen's gate. This year was just the same, only not quite so hot. A very sad thing took place on the return of some of the peasants. There had been heavy rains for several days, but this one day a cloud seemed to have burst and caused a flood in a narrow valley. A party of more than forty peasants had taken refuge in the side of a hill. The water rose so rapidly that it filled the cave before they had time to escape, and all were drowned. The bodies were found, some in the bed of the stream and some in the Dead Sea. It is the first time we have heard of such a thing here, but I think it happens quite often in America.

"I hope to hear from you soon. Much love from the Americans to both Mrs. W. and yourself. With much love from myself, I remain your true friend."

JUPITER'S ATMOSPHERE.

PROF. EDWARD S. HOLDEN, of the Lick Observatory, California, is struck with the revelations made by the new telescope, and has recently said in a letter, —

"A transit of the shadow of one of Jupiter's satellites recently observed has given us quite new ideas on the subject of the refraction and density of the atmosphere of this planet, and so on with other objects. Our final conclusion is, therefore, that we have to use the large telescope in a new way. There is absolutely nothing to be taken for granted, and there is no object in the whole heavens which we must not observe as if viewed for the first time. Our duty is to prove all things, at the same time recollecting all things that have gone before. In this respect the position of the Lick Observatory is quite unique."

This leads us to see how far science is as yet from being ready to draw conclusions as to the habitability of the planets.

FACTS FROM PALESTINE.

DR. GEORGE E. POST, a missionary at Beirût, Syria, reports that the Cedars of Lebanon are still found in considerable quantity near the northern end of the Lebanon Mountains. In a mountain range called Amanus, lying to the north of the Lebanon Mountains they are also found. They are also found in Cyprus. The largest specimen measured by Dr. Post was forty-two feet in cir-

cumference. The well-known statement that there is no life in the Dead Sea, is confirmed by the Rev. Dr. Post, who says not even a seaweed is found in it. In oases along the shore, thickets of willow, tamarisk, and acacia exist, and animal life abounds except in the sea itself.

DANGER OF TOBACCO.

A WRITER in the *Christian Register* is moved to speak plainly in regard to the tobacco habit. We wish that some one might say something of influence on this subject, for so-called Temperance people, including some prominent among our Temperance brethren in England, are slaves to this habit : —

“A woman working in a cigarette manufactory told me that, if people could see the process of making a cigar, they would never touch another. There is no pretense of cleanliness ; and the saliva is as often used in shaping a cigar as water, and that without any regard as to the healthfulness of the fauces. Can we fail, then, to see the risk which the consumer incurs who smokes it ? Can we wonder that men die of cancers of the throat, like Gen. Grant, or cancers of the lip, like Rev. Dr. Buddington, of Brooklyn ? ”

THE SERVICE OF SCIENCE TO RELIGION.

IN the *Forum* Rev. T. T. Munger thus sums up the benefit which theology has received from science : —

“Science has rendered true service to religion in correcting its doctrine of penalty. The Gospel itself, by its own spirit of humanity, is mitigating and sweeping away the horrible doctrines of eternal torture, constructed out of metaphysical speculations upon the divine character and the significance of moral conduct ; doctrines that mocked reason and the heart, confusing the one by a certain specious plausibility, and crushing and petrifying the other. The peculiarity of the doctrine of penalty, as held for ages by the Church, was that the law of cause and effect, so imperatively taught by Christ, was lost sight of, and a heathen Tartarus substituted, in which punishment bore no relation to the evil done, and the non-elect were everlastingly tortured for the glory of God. The Church rebelled, first, against its cruelty, then against its injustice, and, finally, against its absurdity. It is, indeed, held as nominal orthodoxy in some quarters, but it is the thinnest of departing ghosts. It is difficult to say how far the reaction against the doctrine of penalty might go if it were not met by science, which actually reinforces essential and substantial orthodoxy by itself teaching a stringent doctrine of penalty. In no respect has religion so eagerly availed itself of the service of science as just here, by teaching us to think of penalty under the law of cause and effect, and insisting on its certainty and severity.

BETHESDA.

WE know now the pool described in JOHN v. 2 as having five porches. It is thus referred to by a writer condensing what is

given in full in the quarterly statement of the Palestine Exploration Fund:—

“At the northeast of modern Jerusalem, close to St. Stephen’s Gate, stands the Church of St. Anne. At the time of the Crimean war it was a ruined mosque, but when the French came into possession of it they restored the church and handed it over to the Algerian monks. It is near this church of St. Anne, and in connection with excavations made around it, that the real Pool of Bethesda has recently been discovered by Herr Conrad Shick. There is a courtyard to the northwest of the church, which leads through a newly opened passage into another courtyard some fifty feet square. Beneath the floor of this sometime church are vaults, and through the floor of these vaults a cistern is reached, cut into the rock to a depth of thirty feet. This cistern is a portion of the original Pool of Bethesda. There is still water in it, but it is difficult to say whence it comes.”

AMONG THE THEOLOGIES.

DR. HIRAM ORCUTT, in his book “Among the Theologies” says of Calvinism and his connection with it:—

“This creed he accepted as a whole in his boyhood, without inquiry as to its truth or falseness. In riper years, with more study and reflection, honest doubts were awakened; but to doubt was both sinful and dangerous. Hence, he struggled to believe, and attempted to defend the questionable dogmas which seemed to conflict with the revealed character and will of God. But, more and more, his reason and moral intuition rebelled until he renounced them, and, for more than twenty-five years, he has freely expressed his convictions on all proper occasions. During the past winter, he has been spending his leisure hours among the theologies, that he might by careful and prayerful study more fully determine his own position; and this little volume presents the result of his investigation.”

But he now feels the warmth of a new day:—

“It is a matter of profound gratitude to God that a brighter day has dawned, when the Gospel of love and mercy abounds in many lands, and hope for suffering humanity revives. Though bigotry yet frowns upon the progress of the age, toleration is rapidly gaining ground. Partition walls between different sects are being torn down, and any intelligent, thoughtful Christian may discuss ‘The Theologies.’ ‘The Old Faith’ may be viewed in ‘New Light,’ ‘The Freedom of Faith’ may be studied and even preached; and the free gospel of our loving God and Saviour, with its cheering hopes, may be cherished without fear of excommunication, the prison, or the fogot. Let every Christian heart rejoice and be glad.”

IMPEDIMENTS TO THE MINISTRY.

A WRITER in the *New-York Independent* has grouped what he believes to be the causes which deter men from entering the ministry:—

“1. The prevalent disposition to resent the assertion of authority in matters of belief.

"2. Greater mental acquirements necessary to maintain former relative position. Average intelligence of congregation greater.

"3. Because the fact of being a clergyman is no longer *ipso facto* an assurance of recognition by the highest society. Social rank lower. Plutocracy gaining ascendancy.

"4. The deference formerly paid to opinions of clergymen in all matters whether temporal or eternal now wanting.

"5. Small and inadequate salaries.

"6. Materialistic tendencies of the age.

"7. All educational institutions are no longer centres of religious life and power. The 'American College' is compelled to compete with a non-sectarian, non-religious 'State University.'

"8. False standards as to qualifications for the calling exist.

"9. Concessions too often made by ministers in the presentation and enforcement of revealed truth.

"10. The multiplying and magnifying of lay agencies and activities, to the depreciation of the clergy.

"11. Sensationalism. 'Every pulpit buffoon is a fearful incubus.'"

His enumeration is a strong one, and nothing will overcome these obstacles except a conviction that one has a great and good message to give needed by the souls of men. Such a conviction will support one in contending with all obstacles.

SUPERIOR POWER OF PROTESTANT NATIONS.

IN speaking of this subject Father Hecker, a leading Catholic, has lately spoken freely :—

"Father Hecker declares that the race characteristic of the Latins is a disposition to submit to authority, and he says the Roman Catholic Church has made the mistake of devoting its effort to strengthening this race characteristic which was already sufficiently strong, and has tried to resist rather than develop among the Latins independent action. It has sought to encourage the passive virtues rather than the active. On the other hand, he says, the race characteristic of the Teutonic nations is personal independence and an eagerness for action, and Protestantism has developed still further this race characteristic, already so strong, and has directed it especially against the authority of the Church. Here, he says, is the explanation of the fact that 'fifty millions of Protestants' have so long exerted and still exert a more controlling influence over the movements and destinies of nations than two hundred millions of Catholics.'"

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